

Church Management

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Volume XXXVII

June 1961

Number 9



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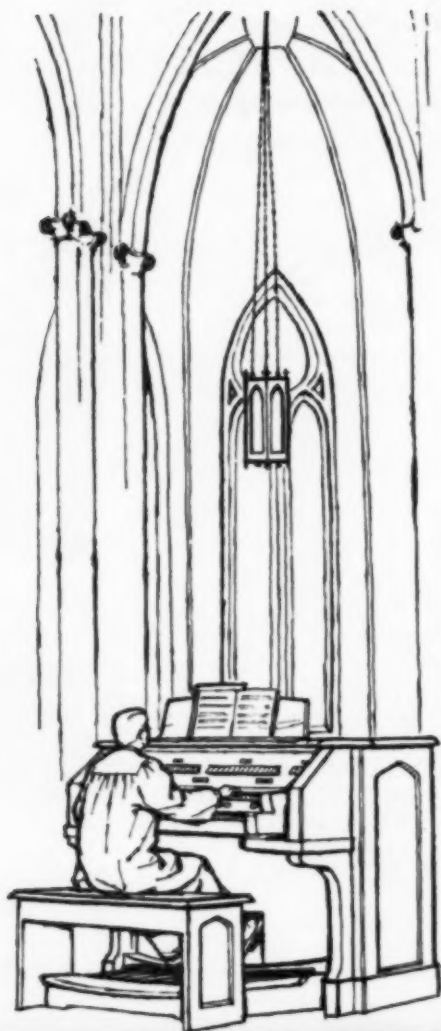


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By Andrew Hobart,
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They Say; What Say They? Let Them Say

FEDERAL AID TO EDUCATION Dear Sir:

Your editorial in the April issue, "Protestant Churches Must Face Facts," somewhat disturbed me, and calls for a comment.

I am not sure that Fact No. 1 is correct. In what sense is any nation a "Protestant" nation? And I would not agree that the recent Presidential election sealed the question forever.

Another aspect of your editorial is that "no religion should expect preference over other religions. . . ." Agreed, but is there any reason at all to believe that the Roman Catholic hierarchy and the rank and file of Roman Catholics will ever accept this statement? I suspect that you and I know the answer: it is "no." The teachings and practices of the Roman church definitely indicate that there is no hope in this regard. As long as we Protestants will be considered outside the pale and that our churches really have no right to exist, and that if there were sufficient power in the United States to wipe us out it would be done, we cannot rest easy. All we have to do is to see what is happening in some other countries.

By all means, I agree, let us build bridges of understanding and good will—but not at the price of our blood-bought heritage as Protestants!

What is happening right now with reference to federal aid for parochial schools points to the weakness of some of your statements. This whole issue of separation of church and state does require some straight thinking. And we have to realize that it is being undermined simply for a financial cause—to get money for sectarian education.

I do not write out of bigotry, but it seems to me that we Protestants have to learn to stand up and be counted. A wishy-washy editorial such as yours does not help our cause.

Gordon W. Mattice
Elmira, New York

Dear Sir:

A great many of us Protestants are not willing to sell out to our Roman Catholic friends. Your editorial "Protestant Churches Must Face Facts" is entirely beside the point.

The great issue involved in the federal aid to private or parochial schools is that of religious freedom. The fact of

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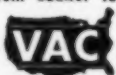
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the matter is that the First Amendment to the United States Constitution does put up a wall of separation between church and state. The fact of the matter is that the United States Supreme Court has consistently ruled against any federal grants to religious schools.

Even some Roman Catholics are opposing using tax money for their schools. Protestants are now called upon not only to support the public school system but to make sure that the basic principle of separation of church and state is not violated.

Stanley I. Stuber
Kansas City, Missouri

MOTIVATION FOR CHRISTIAN EDUCATION

Dear Sir:

I am bothered by the decidedly secular thrust in the March 1961 issue presented in Peter Hampton's article, "Recruiting Sunday School Teachers." I am not convinced that appeals made on the basis of our social power structure and on the basis of self-serving are really the best reasons we can give for teaching in the Sunday church school. Simply because a given motivation works does not mean that it is necessarily the Christian motivation.

Teaching in the Sunday church school is one response to Jesus' command "Go into the world . . . teaching. . . ." It is taking seriously the church's commitment made at the time a child receives baptism. It is one means by which our collective effort as the church to be the "body of Christ" is carried out. It is a means by which a Christian may express gratitude for what he has received. Certainly these are properly among the Christian motivations to Christian teaching.

On the other side, I like the suggestions the author makes concerning equipping persons who have committed themselves to church school teaching for the performance of this vital service. The church of which the author is a member, and apparently its Christian education committee, are to be highly commended for the help being given such volunteer leaders.

Francis Henderson
Harrisburg, Pennsylvania

Dear Sir:

Thank you for the specially-marked copy of the March issue of *CHURCH MANAGEMENT* magazine, which arrived the other day.

The presentation of my article "A Maundy Thursday Communion Service" was very nicely done, as are all your (please turn to page 31)



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Coals of Fire—An Interpretation

John Schmidt

Some months ago, in the editorial columns, we told of the difficulty some Christians have had in interpreting Romans 12:20. They could not understand how you can appease your enemy by heaping coals of fire upon his head. Dr. Schmidt is the pastor of St. John's Evangelical Lutheran Church, Williamsville, New York.

The thrust of Paul's teaching in Romans 12:19-21 is quite clear, however offensive and "impractical" it may be to our rebellious minds. Echoing his Lord's words (Matthew 5:43-45), the apostle insists, that Christ's disciples must not seek revenge. God, not man, has the responsibility of upholding the moral structure of the world. This truth Paul undergirds with an appropriate citation from Deuteronomy 32:35.

Our modern difficulty arises from the questions in Proverbs 25:21-22 that Paul uses next to make clear that the Christian must move beyond passive acquiescence to positive and loving service. This is to "heap burning coals upon (your enemy's) head."

Does this suggest a subtle, yet effective revenge? Are you to forgive an enemy so that he may become acutely uncomfortable? If this were the meaning, Paul would be guilty of rank hypocrisy.

The passage becomes clear when we recall its "seat in life." Hebrew housewives were accustomed to keeping a bed of live coals glowing constantly, ready to be fed and blown into life when a meal needed to be cooked. Before matches were available, it was too difficult to start a fresh fire each time.

If the fire were permitted to die out, a few live coals would be "borrowed" from a friendly neighbor, place on a shallow dish, and carried home on the head (as most loads were carried). Like a good neighbor, Christians were to be willing to "heap burning coals," thus sharing with their pagan neighbors the Gift that alone could sustain life.

Even after nineteen centuries it is hard for us to accept the truth that to yield to anger and revenge is defeat, to use wrong as an occasion for Christian love is victory. Yet how else can one overcome an enemy, except by transforming him into a friend by demonstrating the reality and power of Christian love?

Magazine With a Purpose

Church Management first saw the light of day when the issue for October 1924 was published. Its sponsors were conscious that the local church had been

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changing in the two decades just passed, which included World War I. The years from 1900 to 1920 saw the innovation of the every member canvass, religious education supplanting the Sunday school, the appearance of the office for the local church, the dual ministry, and church finance replacing "collections."

The sponsors saw the need for a publication which could synchronize the new ideas in some format of church administration which would keep the pastor from burying himself under a program of isolated ideas and stunts. That the vision was a worthy one was more than verified when the first mailing for subscriptions brought a very high percentage of paid subscribers, assuring the new magazine a place in the world.

The sponsors also recognized that as the United States of America grew in population, local churches would grow larger in membership, and that simple church methods of the earlier period would no longer suffice.

Since that first issue, the magazine has played an important part. Many changes have taken place in the church life of America.

Many theological seminaries have introduced departments of church administration.

Churches have placed offices for clergy and secretaries in their buildings.

Church budgets, unique in 1920, are well established in most churches.

Books on the various phases of church management have been flowing from the presses.

Units for Christian education are gradually reaching the quality of good public school rooms.

The multiple ministry has evolved to meet parish problems.

The Church Architectural Guild of America has been organized and has pointed the eyes of ministers and church leaders toward functional yet beautiful buildings for the many-celled activities of the modern church.

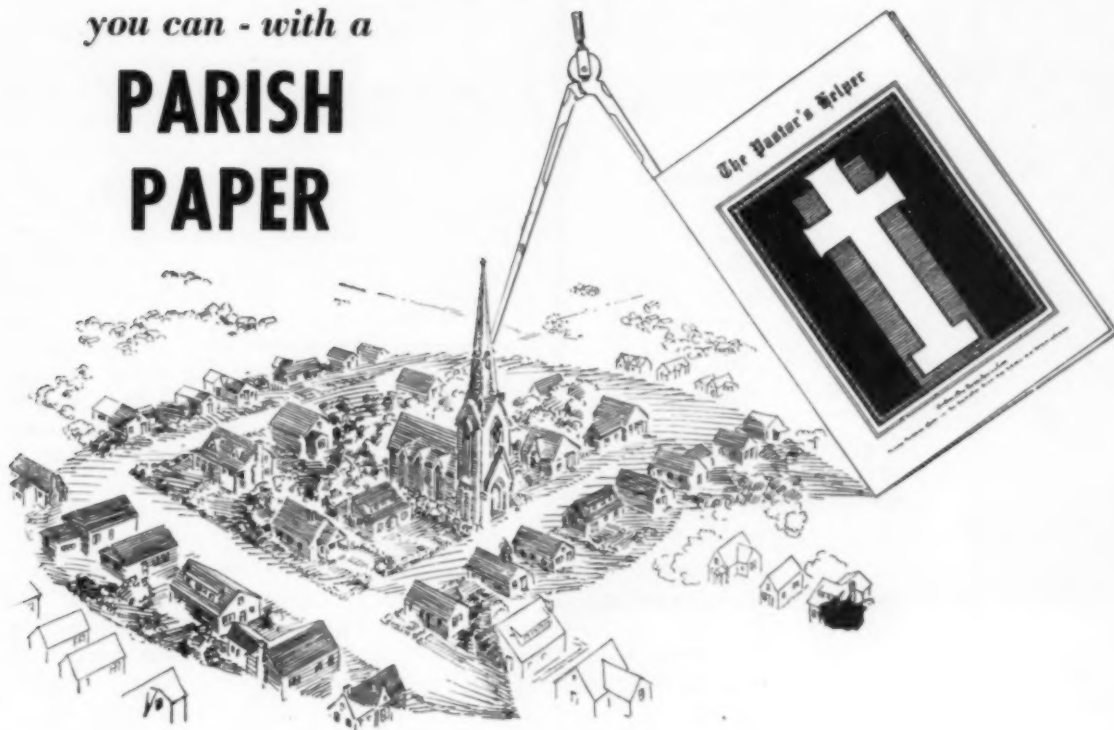
The National Association of Church Business Administrators has been organized to help the larger churches to more efficient procedures.

In all this *Church Management* has had a part. From its editorial desk has come book after book on the subject. Among these have been *How to Make the Church Go* (1924), *Putting It Across* (1925), *Church Administration* (1926), *Church Finance* (1928), *Church Publicity* (1930), *The Making of*

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the Minister (1938), *Protestant Church Building* (1948), and *Handbook of Church Management* (1958). Thousands of letters have gone from the editorial offices to theological seminaries, local ministers, denominational offices, helping them in shaping their programs for the new day.

The issues of *Church Management* were prophetic. For instance, we saw the rise of a new church building era and published a special church issue as early as October 1944.

To make this possible we have had good support from advertisers and subscribers. We think that most of these appreciate the fact that *Church Management* was not created as a give-away publication to secure a good share of the advertising dollars which have become available in the lush years through which we have been passing.

We still face an era of change which is going to bring many challenges to the churches of America. As these are formalized we will continue to keep one step ahead of the procession.

Federal Aid to Education

I have just returned to my congressman a ballot which he sent to me to get advice on proposed legislation. The first three items refer to federal aid for education.

"Do you favor federal aid to education for school

construction?"

My answer was "No."

"Do you favor federal aid to education to provide for teachers' salaries?"

My answer was "No."

"Do you favor federal aid to private and parochial schools?"

Again, my answer was "No."

No matter whether the federal government, the state, or the local community passes the bill for education, it eventually comes from the same citizens. The extent to which the federal government is crowding into every community in the nation is astounding. I have counted 293 telephone listings in our local telephone book. As some of these listings have from ten to fifty additional extensions, you can see just how much of Washington is in the city of Cleveland. Doubtless other cities have the same federalization.

The issue that is concerned with parochial and private schools is, of course, separated from the general bill. Here a constitutional issue is involved. But inch by inch the encroachment upon this particular issue has proceeded, until there remains but a very thin line to be passed over. Precedents are piling up to show that the federal government has already been subsidizing private and denominational schools.

The federal gift of money to students in both Protestant and Catholic colleges has helped many to financial stability during a difficult period. The payments were not made to the students but directly to the colleges. For all practical purposes they were a subsidy. Federal grants for research have been made to teachers in both Protestant and Catholic colleges. Federal loans for dormitories have been made directly to both Protestant and Catholic colleges. At the secondary level both Catholic and Protestant parochial schools share in the distribution of milk and luncheons. These practices come very close to the proposed legislation to advance money to private and parochial schools for buildings.

One of the bills for school aid may have been passed before this editorial sees print. On the other hand it may be defeated. Either way, the issue is not dead. The Protestant churches which feel that they are the proponents of the philosophy of separation of church and state are, unfortunately, placed in a compromising position simply because they preferred the subsidies mentioned above to poverty.

When and if these bills pass, look for a rapid increase in the growth of Protestant parochial schools. Just what will that do to public education?



God does not just work through a nation collectively; He does not just work through a big church or a big Sunday school class collectively; He works through individual men and women who are faithful in their work.

William S. LaSor in *Great Personalities of The Old Testament* (Fleming H. Revell Company)



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Social Security for Parsonage Parents

Glenn D. Everett*

Many a parsonage family nowadays includes an elderly dependent parent who has come to live with a clergyman son.

Perhaps this is because clergymen are unusually attentive to the biblical injunction "Honor thy father and mother." It may be merely reflection of the trend of the times in which average life expectancy has increased almost twenty years since 1900, but it seems to this writer that nearly every parsonage family of his immediate acquaintance includes or has included at least one member of the elder generation.

This was graphically brought home to us recently in Chicago when we telephoned our good friend Dr. T. Otto Nall, long-time editor of the *Christian Advocate*, to congratulate him upon his election as a bishop of The Methodist Church. To our surprise we found ourselves talking with his father. Since Dr. Nall is sixty years old, it was a further surprise to find that both his father and mother lived to see this happy occasion, which coincided with their sixty-fifth wedding anniversary.

While this may be exceptional, it is by no means as unusual as it once was. A noted scholar retired recently at the mandatory age of seventy from the position of provost of one of our largest universities, and a happy participant in ceremonies honoring the educator was his ninety-nine-year-old father. We recently sent a note of condolence to an Ohio newspaper editor who retired several years ago after a long career. The chap had lost his mother. She was one hundred and two. At seventy-five he was not her oldest son.

The other day one of our neighbors in Washington lost her mother. The dear old lady was eighty-eight. Her daughter, who could have retired from her government position at sixty-two, delayed her retirement for a couple of years because of the need to provide for her mother's medical care.

Always present in the back of our minds is the question of what would

happen to elderly citizens if the son or daughter with whom they live should meet with misfortune and die or become disabled. With more people living into their eighties and nineties, this is becoming a problem, for sometimes they have a retirement income of their own but more often they haven't.

We are happy to report that Congress has taken cognizance of this and has made new and more liberal provisions for elderly dependent parents in amendments enacted in 1958 and 1960 to the Social Security Act.

All clergymen who are supporting dependent parents, or who have parents who may become dependent upon them, will want to take into account these social security benefits, so that prompt claim may be filed in the event that need arises. We are all aware that dependent widows and children get social security assistance, but it is sometimes overlooked that help is also available to dependent parents.

The principal liberalization that has been made provides that a dependent parent may now receive a benefit, even though there is also a widow drawing benefits. Hitherto most dependent parents were excluded from assistance by that restriction. Now, however, they are eligible, regardless of other dependents who may draw benefits, except for the limitation that no individual family group can draw more than \$254 a month.

Let us take a typical example. A clergyman, fifty-five years old, suffered critical injuries in an accident which left him in a wheelchair, totally disabled. His elderly mother, eighty-three, is a member of the household and has been dependent on him since she was widowed ten years before. The clergyman filed a claim for disability benefits from social security, and his claim was approved because he can no longer do any work. He started to draw social security checks just as though he had reached the age of sixty-five and was retired. There are three children in the family. One is twenty-two and in college. He does not receive benefits be-

cause he is over eighteen. The others are a girl, seventeen, and a boy, fifteen. They can receive benefits up to \$60 a month each until the month before their eighteenth birthday. The wife, having children under eighteen in her care, receives a benefit of \$60 a month, and the father gets his so-called "primary benefit," which is \$120 (assuming he was earning \$4,800 a year or more, including the rental value of his parsonage).

There is an overall limitation of \$254 a month on the family's benefits. With the parents drawing \$180, the children can draw only \$74 a month. The older girl will draw her benefits only a few months, however, until she reaches eighteen. At this point the elderly mother can start to receive \$14 a month. In a little more than two years the younger boy will reach eighteen. At that point both the wife's and the child's benefits stop. But then the mother's benefits can go up to \$90 a month, if she still survives, equal to three-quarters of her son's primary benefit. Thus the family group will still be drawing \$210 a month.

Eight years hence, when the wife, who is now fifty-four, reaches sixty-two she can start drawing benefits again. If she waits until sixty-five, they will be half the amount of her husband's, or \$60 a month. At sixty-two, they would be a little less, about \$45 a month. If the mother is still living, her \$90 a month will go right on. Likewise if her son dies. And if the husband passes on, the wife will get a widow's benefit, which, like the parent's, will be three-quarters of the primary benefits, or \$90 a month (a little less if claimed at sixty-two).

There you have a typical picture. If a son who supports an elderly parent, or parents, dies or becomes disabled, the parent may not be able to draw an immediate benefit because of the overall \$254 monthly limitation; but as soon as the family total drops below that figure, the parent can come in.

It is important to remember that whether the parent is immediately eligible for a benefit or not, the law requires that proof of dependency must be

*"Church Management" Washington correspondent.

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filed within two years of the death or disability of the supporting son. The claim to benefits must be established right away. That claim needs to be supported by evidence that the elderly parent was receiving one-half or more of his support from the deceased or disabled worker in the year prior to the onset of the disability.

What happens if several children share the support of an elderly parent? The one with whom the parent actually makes his abode can usually make out a case that he contributed one-half because of the considerable value of food and housing given. The Social Security Administration will want to look at the actual cash payments made by the other children to determine this point. The controlling factor will not be how they were splitting up the dependency allowance on their income tax returns, although that is a factor; it will rest on determination of the fact that the deceased or disabled worker was actually contributing half or more of the support.

Should that be the case, eligibility is established, and it will not be affected if another of the surviving children subsequently agrees to provide a home for the aged parent.

When two parents survive the son who was supporting them, they can each draw as much as \$90 a month. However, they must actually have been dependent upon the son for half of their combined support. If they still own their own home, this will be hard to establish because the rental value of the home is considered by the Government to have been a sum contributed by the dependents to their own support. However, if the house had been joint-deeded to the son, or deeded to him outright, and if

he was paying the taxes on it and perhaps utility bills as well, then he was providing their shelter. The rental value of the property would be considered part of his contribution, over and above his cash gifts to their support.

We point out that where elderly parents are being supported by a son but live in their own home, such support is hard to prove, if challenged by the Internal Revenue Service on the basis of income tax deductions claimed, or by the Social Security Administration, in the event of the death or disablement of the son, unless he was at least half owner of the property by a duly recorded deed.

We mention these details because clergymen who came under social security in 1955 and made a prompt election to pay the taxes and claim the benefits are now fully eligible for both death and disability benefits. If there are elderly parents in the picture, they will want to take this into consideration and see that their survivors know, if need arises, of the benefits that will be available.

One final word: What of benefits for parents of the wife? We are sorry to say that there is no provision in the law for benefits to parents-in-law. They are parents of the wife, not of the husband, and have no claim upon his social security account. But if the wife was employed before or during her marriage, or if she takes employment after the death or disability of her husband, then they will become eligible as claimants to her social security.

We know of a case that happened recently. The editor of a well known religious publication died of a sudden coronary attack. His wife's mother moved into the home to help care for the children, and his widow took em-

RUSSIAN CHURCH SEEKS COUNCIL MEMBERSHIP

The Holy Synod of The Russian Orthodox Church seeks Membership in the World Council of Churches. Its application will be brought before the Council's third assembly to be held in Delhi, India which is scheduled to open on November 18.

Startling? Not to those who have followed the World Council's work during the past years. It had been hoped that the application would be presented at the council meeting in Amsterdam in

1948. But Russian leaders were not ready.

The Russian Church is a powerful organization. In making its application it lists 20,000 parishes, 30,000 priests, 73 bishoprics, forty monasteries, eight theological schools, two academies and six seminaries.

Yes, there are Christian Churches in Russia which seek fellowship. Christian tolerance would urge an affirmative vote on the application.

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ployment with the publication he once had edited in order to supplement the family income. Recently she fell ill with cancer and died. The children are drawing social security benefits by virtue of their father's employment. Their elderly grandmother will now be able to draw some monthly benefits of her daughter's employment.

Thus, if a clergyman is supporting his wife's parents and misfortune befalls him, they draw no benefits; but if the wife subsequently takes employment, part-time or full-time, as many widows of ministers do with church agencies, she establishes some protection for her parents in event of her demise. And we never know when such protection will be needed.

At Age 65

Incidentally, we might mention that if the son or daughter who is supporting an elderly parent reaches retirement age, sixty-five, he can start drawing social security, and the dependent parent can, too. The maximum benefit to a retired worker is \$120 a month, and the benefit to the dependent parent is three-quarters of that, or \$90 a month. If there is a wife, she can start drawing benefits when she is sixty-five, although that will reduce the parent's benefit to keep within the \$254 limitation.

Recently we ran into a retired professor of sixty-five in Florida. He said he had moved there because the climate seemed to be so good for his father, who is now ninety-one. So perhaps it will not be too unusual in the future to meet a man who has retired and who has his father or mother living with him on his social security.

When engaging in what insurance agents refer to as "estate planning," take into consideration the fact that elderly parents who live in the parsonage may qualify for future social security benefits, and these benefits could be as much as \$180 a month for parents who lose a son or daughter who is their main support.



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Seminary Commencement Address

You Have Compassed This Mountain Long Enough

Horace Greeley Smith*

I am indebted for the high privilege of making this valedictory address to my friend and successor in office—two titles which, as you well know, do not always apply to one and the same man. To be honest, there have been times, including the present moment as I maneuver a bit to get my bearings, when I doubted the wisdom of my acceptance of his invitation. The greatest difficulty came last January as I began to think seriously of what should be said on this occasion.

For some time I vacillated between the two possibilities of speaking historically or prophetically. In the one case I would have offered you a hasty review of the war-torn record of the last fifty years since my class graduated. In the other I would have given you a preview of what might be expected in the space age that will intervene before the survivors of this class will convene for their fiftieth reunion in 2010 A.D.

My hesitation was resolved by a voice that insisted on being heard. It was tremulous with authority even though it sounded softer than silence itself. I can repeat the exact words. "Old man," it said, "you are neither a historian nor a prophet. Learn to live in reconciliation with your stunted powers. Attempt only that which you can do wisely and well."

Somewhat humbled by these frank words, I asked this insistent monitor, "What wilt thou have me to do?"

Almost as clearly as before, the voice replied, "Take a story out of life—preferably one immortalized by the blood, sweat, and tears of men and women in other days. Then show, as best you can, the pertinence of that story of the present situation, and, even more, its significance for those who will carry the torch into the spacious tomorrows."

*Dr. Smith, a former president of Garrett Biblical Institute (Methodist), Evanston, Illinois, returned to the seminary on the fiftieth anniversary of his graduation to deliver the address to the graduates of 1960. We think our readers will enjoy this summary of the address.



Without further considerations I turned to that section of Scripture which tells the story of an ancient migration known as the Exodus. You recall, of course, its major outlines. The Israelites left Egypt for their promised land in high spirit. Then their ardor cooled somewhat as they faced a shortage of water and food and the other problems that confronted them; but they moved on as the pillar of fire lifted by night and the cloud by day. However, as they reached the point where one courageous dash might have carried them over the Jordan River, they murmured until mutiny threatened.

At this juncture someone suggested that twelve men be sent on to spy out this land and check disturbing rumors that it would be very hard to overcome the present inhabitants. The spies carried out their mission and in due season returned to report. Apparently they were like a General Conference committee that could not agree. So there was a minority as well as a majority report. Both reports agreed that it was a goodly land, flowing with milk and honey. They disagreed, however, as to the inhabitants. The majority report pictured them as men of mighty stature who made the Israelites look like grasshoppers. The minority report refused to believe that the giants could not be conquered, especially by those who had Jehovah on their side. But the majority

report prevailed, and the day of destiny passed by as those who had started out on this migration so bravely settled down around Mount Seir and accepted frustrating defeat. There they remained in a sort of stalemate for a whole generation, presumably until some of the faithless leaders died off.

Eventually, however, after milling aimlessly around in the wilderness, these people heard a voice that was not to be refused. This is what the voice said: "Ye have compassed this mountain long enough. Turn northward." Then with renewed courage they did go up to occupy the promised land.

An Interpretation of This Ceremony

If you should challenge me by asking what this story has to do with you on this great day, I make answer by saying that it speaks to your present condition in more ways than one. Just to show you how pertinent certain words like "you have compassed this mountain long enough" really are, I hasten to point out that they constitute a very apt description of this dramatic service in which you play the leading role. No more appropriate words could be found to describe this commencement service.

In unmistakable language the faculty, acting in its corporate capacity, is saying, "You have lingered around these ivied walls, beside the restless waters, long enough." Be not unduly elated; they are not saying that you have really mastered the wide range of theological learning. Their memories of even the last of your papers and the examinations, comprehensives, and otherwise are too vivid for them to fall into that error. But they are saying that in the light of the need of the churches for more and better ministers, and because 150 other men have already been accepted to take your place next fall, you should leave and join that unending line of splendid ministers who have gone before you from 1858 until this day.

In a way, these elaborate ceremonies

rather conceal the true character of what is taking place. Trustees have not only been invited in; they have been dressed up in academic regalia to give added prestige to the occasion. Alumni have been welcomed back, some of them acting for all the world like older brothers protecting the young fry, who still believe in Santa Claus, from a too stark disillusionment. You should not be deceived by all of this pomp and circumstance.

Just a few short years ago the faculty welcomed you with open arms. They were glad to see you come and received you as they would distinguished visitors from abroad. Now, oddly enough, the same faculty seem just as glad to see you go as they were to have you come. Their joy is due to the fact that they have invested something of themselves in you and have a great faith in what you will do in the church and in the world.

Without breaking any confidences, I can assure you that the happiest faculty meeting of all the year is that at which the list of those who are to graduate is finally approved. It may surprise you to know that not all faculty meetings are just what a love feast was meant to be. To be honest, if I should be allowed to revisit this old earth in 1980, I would not attend, first of all, a faculty meeting. They are always interesting, but they have their limitations. I feel about them much as a little boy did about prayer meetings. He said to his grandmother, "Grandma, if you would go to the circus just once, you never again would go to a prayer meeting." But if I could visit just once, it would be on the day when the seniors are voted their degrees. Such a time is like a sacrament—something to be remembered forever and a day. On that day the faculty, so pleased with what they have done, seem to be listening for the welcome words "Well done, thou good and faithful servant."

Lest I seem to speak too lightly about the faculty, let me add that for them this is an occasion marked with emotions too deep for words. Frankly, at your age you cannot quite fathom their feelings. Psychology may help you analyze some experiences, but only life can make others clear. Someday, when your son leaves home to take his first position or your daughter turns her back on you at the altar and with radiant face walks off with another man, you will begin to know the feelings of these men today. They will have a life interest in you. Your progress and welfare will be one of their chief concerns.

They have done much for you and sincerely wish they might have done more. One final word: These men, your teachers, will follow you wherever you go—even to those "far away places with strange sounding names." The teacher's heart is a strange combination of pedagogical, professional, paternal, fraternal, and other elements too numerous to mention. Allow me to tell you how one teacher has followed me and my invariable "traveling companion." When we celebrated our golden wedding, we received many messages. None surprised us so much as one that came from this former teacher whom we had not seen or heard from for over fifty years. She had known us both in prep school sixty-three years ago. Yet she sent this message: "I have followed you two all these years. I saw when you graduated from Northwestern University. I have known what churches you have served and about your work at Garrett." These men on this platform, with even keener interest, will follow you through all the years to come. Their attitude should remind you that you will seldom walk alone.

The other day, with a precision that no IBM machine will ever match, my files delivered into my hands a prayer. This prayer was offered in Union Theological Seminary at a memorial service for two greatly beloved teachers. It was largely a prayer of gratitude, notable as much for the things that were omitted as for those that were included. This graduate thanked God for these teachers (note carefully his words)

who have opened their minds to us, shared their lives, given of their valor, . . . guided our feet along the hard uneven road of knowledge, . . . and shed light upon our youthful ignorance and spiritual uncertainty.

Then, in a phrase that touched me even more deeply than these, this grateful alumnus thanked God for these two men who had had

the teacher's gift to widen horizons, to deepen insight, to enlist us to stir up the gift of God that is within us.

Our Theme as Applied to Your Vocation

These words, "you have compassed this mountain long enough," apply to the vocation on which you are about to enter just as surely as they do this day to the conclusion of your years of preparation for that great work. They are a reminder that ministers do move. There will come a day at conference, or before

that annual event, indicating that you already have been in a certain church long enough. It may come by way of a suggestion from the pastoral relations committee, as a hint from the cabinet, or even as an insistent prompting from your own heart. Let us deal with the idea briefly and see it in its true perspective.

First of all, we must keep in mind that ministers are not the only salaried persons who move from one position to another, especially in these modern days. When he moves, all the church and most of the community know about it. Other men move, and little attention is paid to their going. In the next place, let us be bold enough to assert that it is no longer the connectional system of The Methodist Church which precipitates these pastoral changes in undue numbers. As a matter of fact, it often holds men in line when other systems would fail them, and it likewise helps them on their way to another church as few ecclesiastical organizations do.

The frequency with which ministers seem to move is largely due to the greatness of the task we assume. A recently retired commodore of the Cunard line has given us a revelation of what I mean. In the course of his career he took his turn as captain of the *Queen Mary*. When he went to assume command, his predecessor sent him on a tour of inspection of that great vessel, in charge of a junior officer. When the two returned several hours later, this man who was soon to be captain expressed surprise at the magnificent layout of this, the largest ship afloat. Then he added, "I suppose I will get used to it, but it overwhelms me now."

Whereupon the retiring captain, who had maneuvered the *Queen Mary* in all kinds of weather, said, "It always will overwhelm you."

There, my young friends, is expressed, in a single sentence, why pastors move. The church, be it large or small, confronts a man with an overwhelming task, to which none of us, pastor or people, are quite equal.

For the operation of such a task we have developed a relationship between pastor and people so delicate that it is easily thrown out of balance. It is further complicated by the fact that all too often neither pastor nor people show that full maturity which is necessary to maintain the fellowship. J. B. Phillips, in his recent translation, makes Paul say, "Love is never touchy." Unhappily, both pastors and laymen are sometimes touchy, and thereby hangs a tale. The minister has more chances to show his

clay feet than do laymen, but they greatly outnumber him. Looking back over a half century, including three happy pastorates, the speaker wonders not why ministers move so often, but why they do not move more often than they do.

In another and far more important way these words about leaving the mountain are pertinent to your ministry. They offer a sort of rule-of-thumb analysis of the role the minister is to play. One part of the minister's function, and I think a large part of it, is to say and say again to his people, with emphasis, "You have compassed this mountain long enough."

Sometimes you will call upon them to abandon an old building which many of them love greatly. Sometimes you will need to shame them out of an inadequate program for children and youth. Then you will have to show them how little is their sense of stewardship and their obligation to the rest of the world. Again, you will have to lead them beyond their outmoded view of the Bible and a concept of the social order that contradicts the teachings of Amos, Micah, Isaiah, and even Jesus himself.

Only one word of caution I would offer. Do not elaborate your full intention about all these things on your first Sunday in the new church. Allow the brother who is still saying, "Art thou he that should come, or look we for another?" a brief breathing spell. Remember that there are those already set to thwart any rash scheme of progress that may be proposed. Build up a little support for your program before you call for the first advance. His Majesty's loyal opposition is already primed, you will discover, to call the signals to break up even an unexpected play.

Time does not permit more than a fleeting reference to the fact that you must also say to the individual that he has held this point of view or followed this practice long enough. It may seem to you to be a hopeless task to deal with individuals; yet your ministry happily falls in a day when, once again, the individual is to be ministered unto. Fifty years ago, in our hasty effort to build a new world overnight and thus bring in the Kingdom, we well nigh forgot the individual. In quite another way you have been reintroduced to a ministry for the individual.

You will not forget that when you summon the church to move you are setting in motion forces that carry forward the whole social order. Early in our history as a nation a noted French visitor

reported that he found the secret of our amazing new national life in the messages he heard from the pulpits. If you read with care the platforms that will be adopted by the major parties this year, you will be surprised to find in them much of that idealism which was written into the social creed of the churches a generation ago. The church through which you work is a great leavening force in the world.

This unlimited opportunity of the minister to rally institutions as well as individuals to leaving the old behind is the reason that this story with which I close this section is and always will be true. The son of a very distinguished Congregational minister by the name of Barton writes that when he called on his father in the hospital on the last Sunday the old man spent on earth, he found him sitting up in bed with a contented smile on his face. Presently the father said to his boy, "I have spent the morning visiting all the churches I have served. I saw the people coming, I saw them seated in the sanctuary, and I saw them leave for their homes." Then, after a moment of reflection, the old minister said, "It was a good way to spend one's life."

A Very Personal Application of Our Theme

I would make one more application of these intriguing words, "you have compassed this mountain long enough." This time I would come even closer to home and point out their significance to your own personal growth and development. Mother Nature has seen to it that we pass through what Shakespeare called the seven ages of man without much initiative or effort on our part. Unfortunately, that does not mean that when we become men physically we have also put away all childish things. But that is a theme which we cannot consider now. The plain truth is that the class of 1910 can say to you that as you are now, so once were we. It is also true that we can say to you that as we are now, you soon shall be. And, I may add, it will be sooner than you think.

While it is true that we are relentlessly summoned to move from one stage or period of physical development without leave or license on our part, it is also true that in those higher levels of life, call them what you may—intellectual, aesthetic, ethical, or spiritual—we may and must take the initiative if there is to be growth. Here, it is only as we take thought that a cubit can be added to our stature. Assuming that you

will be a stronger person when you come back for your tenth class reunion, a more mature and better integrated individual, that achievement will be due in no small part to the fact that you have taken yourself in hand and submitted yourself to a rather rigid discipline of study and devotion. In considerable measure you are to be the master of your fate, and in a very real sense you will be the captain of your soul.

On the one hand you will be responsive to the voices ever saying, "You have compassed this mountain long enough." Your library, for instance, will tomorrow take on new significance, since there will be formally no more required reading on which you have to report, except that your study habits will be revealed in the sermons you preach. Your books will be like voices ever calling to you, summoning you to leave the old behind and to enter upon great new adventures.

Situations in life will challenge you to leave the old behind. There will come a tiny stranger into your home someday, completing what Kipling called "the 'ole Trinity—'im, 'er and hit." Unless, in that high hour, something bids you say, "I'm going to be a finer man and a better minister," then, sir, you are fit for "treason, stratagems, and spoils." Illness may come to you or to a dear one. It, too, will have lessons to teach. One of the greatest preachers of yesterday said, "I have learned more from prolonged illnesses than from all the books I have read." That is the hard way to learn. Even death presents its challenge. From now on it will be more a reality to deal with than something to be discussed. Morning, noon, and night the call will come for you to minister to the sorrowing. Confronted often with this experience, you will be compelled to leave some things you thought were true behind and move on to new and larger conceptions of life and death. All the other situations with which a pastor has to deal, and their name is legion, will stir you up to higher endeavors.

A listening congregation, be it large or small, is an amazing stimulus to one who would preach. A distinguished preacher said it was "meat and drink" to him. You will be more and more grateful for what one of the old hymn writers referred to as "the grace of kind listening." Never will you preach a sermon that would lead even a cynic to write on the leaf of a hymnbook in your church:

**I whisper, gracious God, what
have I done**

**That all this thought dullness
From this, thy blunderbuss,
Now should be discharged
on me.**

But just as there are forces that will spur you on to higher things, so there are factors that will work against that achievement in your ministry. Sometimes you will think those that are against are more than those that are for. They always have been and always will be too much for a certain type of lackadaisical minister. Let us take a fleeting glance at some of these things that will stand in the way of your larger fulfillment. There is the short-sighted congregation that will let a minister become a man of all work around the church. There are superintendents who, with some unction, will employ you as a sort of extension secretary; fellow ministers who will show you how to waste time, to be cynical and critical, to wisecrack about everything and cast suspicion on every action that is taken. Such there are in every conference. Follow the advice of one who said, "I never joined the jesting band."

But, when all is said and done, the greatest difficulty that will stand in the way of study and self-discipline is and will be you. It is easy for a man to conjure up a false picture of how busy he really is. A little time analysis of a twelve-hour day will dispell that illusion. Often you will find that the temptation to run off and do something for someone is little more than a way of avoiding the more difficult task of delving deep into a book that is not easy reading but the mastering of which would improve the quality of your sermons for months to come.

The greatest difficulty that stands in your way grows out of the ease with which the human mind or spirit settles into rigid ways of thinking and contented ways of doing. May I remind you that this is not a process that comes with the growing years? It often asserts itself with violence even in men of your age. Bishop McDowell used to warn us to beware of what he called the "dead line," where men ceased to grow. He placed it somewhere between forty and fifty. I am persuaded that it can hit men any time between twenty-five and eighty-five.

Since the time is now far spent, let me leave with you four brief quotations that point up this danger. The first is from Sir Walter Scott. In writing about men a little younger than you he said:

**Just at the age twixt boy and
youth**

**When thought is speech, and
speech is truth.**

The second comes from a commentator whose writing is widely syndicated in the public press. He writes that "nobody can be so amusingly arrogant as a young man who has just discovered an old idea and thinks it is his own." Such were some of you.

The third comes from one whose theology has enjoyed an amazing resurrection between my graduation day and yours. John Baillie quotes with seeming approval his description of a certain type of believer:

The presumptuous religious individual who is perfectly sure of his own God relationship, flipantly assured of his own salvation, but self-importantly engaged in doubting the salvation of others and in offering help to them.

The fourth and last comment on this point comes from a beloved professor writing in the *Tower*. He warns against the tendency of men like you and your predecessors to absolutize the point of view they have attained at a certain specific time, thus making it fixed and final, and, I may add, like the infamous Andover Creed itself, which was to "forever remain entirely and identically the same, to continue as the sun and moon forever."

You will have to fight hard to overcome this tendency of the spirit that has often left men like you quite willing to settle down in complacent self-satisfaction. As an example of the high spirit that is needed for the adventure you face, I leave with you a word that his latest biographer found in the papers of Rufus M. Jones. It was written on New Year's Day, 1945. At that time the great philosopher was eighty-three years old. He recorded for the day these words: "The time has come to go forward." Evidently he had heard that compelling voice that will not be silenced, even though it can be disregarded. "You have compassed this mountain long enough."

That same insistent voice will come to you again and again and again if you listen. When the persecutors and prosecutors of Joan of Arc said to her, "Why do not these voices you claim to hear ever come to us?" she answered, "The voices do come to you, but do not listen. You cross yourself and go on your way, and forget them." But you, men and women of the class of 1960, will listen.

(Finis)

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Do We Need A Superchurch?

Graham R. Hodges*

The good old American custom of correcting one excess by swinging to an opposite excess equally bad, may have no better example than the present pressure to correct the obvious and very real defects of excessive denominationalism by merging, in organic union, a number of the larger, middle of the road, Protestant bodies.

The latest proposal, and the one which has gained the most public attention, is by Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church, U.S.A. Moved by Dr. Blake just before the National Council of Churches' meeting last December in Grace Episcopal Cathedral in San Francisco, it was heartily seconded by the host pastor, Bishop James A. Pike. It was instant headline news, crowding off everything on the National Council agenda except the defeated motion to allow the National Council to ordain clergymen. Perhaps because it was greeted in a sensational manner by a news hungry press and TV industry it may be all the more quickly erased from the public mind for the same reason.

Church merger proposals and church mergers are not new in this country, however new the formula. Back in 1800 the Congregationalists and Presbyterians had a plan of union, which remained only a plan. Perhaps its result was better than organic union. Evolved was a gentleman's polity arrangement that neither was to encroach on or invade the other's local domains in the newly opened West, which then began with western New York State, and which was as unchurched and wide open territory as vast tracts of Africa or Asia are today. Resources were too scant for needless competition. This fruitful agreement was seldom breached, to the benefit of both bodies and the church in general.

Back in the 1900's official committees were probing ways and means of uniting such different and diverse groups as the Congregationalists and Methodists. The results were negative. Attempts were made. And so, until the present. The Greenwich Plan, the E. Stanley Jones plan, and others, were real

attempts to "get the churches together", in one way or another, in organic or federal arrangements.

The organic mergers which have taken place, and there have been many since 1920, have been largely between "family" denominations, such as between the Methodist Episcopal Churches, South and North, and the Methodist Protestant Church, in 1938. The Evangelical and Reformed bodies united a year or so later, both of German evangelical origin. The recent and probably forthcoming Lutheran church mergers are also largely intra-family marriages, with no large concessions of polity or belief. The present merging of the Congregational Christian and the Evangelical and Reformed denominations, the results of which are not yet clear, is the first to cross church polity and national background lines. Twenty years in the making, with much heated discussion, with charges and counter-charges, its consummation may yet be a Pyrrhic victory for its planners, if the results are measured ten years hence. Time will tell.

WHENCE THE UNITY MOVEMENT?

That a gradual and very real pressure from both laity and clergy for "getting the churches" together has existed for several decades nobody can deny. Adjacent, competing, and half filled church buildings all over America are witness to the fact that we have had wasteful competition. Local boards of trustees might well wonder "Why not unite?" and have only one set of downspouts to repair, one new roof to lay, one costly pointing-up job on the stonework, one pastor's salary to pay, one denominational overhead to maintain. Much unity pressure is on this basis. It cannot be denied. Unity results on such a basis might make common sense but probably not a stronger Church, measured in terms of the Church's true function, to preach and teach the Gospel.

More theological and bed rock, but perhaps greatly overworked and out of proportion has been the emphasis to "unites the rent and torn body of Christ." The origin of this phrase and its varia-

tions is obscure. Its use, universal. Almost every interchurch gathering, local state, national, or worldwide, since 1937 has heard the very denominations which had the ecumenical spirit enough to send delegates publicly flogged for their very existence—proof that they were helping keep "the body of Christ rent and torn." Such public spirited denominations as the Methodist, Presbyterian, Baptist, Congregational, Disciples, and other mainstay, backbone segments of the ecumenical movement have been depicted as divisive, schismatic, and almost evil because they simply existed as evidence of the "rent body of Christ". The Roman Catholic Church, the *Una Sancta* idea, and certain other bodies and ideas have almost been regarded as good because of their "unity". Hence, the painful sight of the Archbishop of Canterbury making pilgrimage to Rome. When asked if he intended to make a courtesy call to England in return, Pope Pius XII said: "No comment." Is it coincidence that the Archbishop's retirement was announced very shortly after his John said: "No comment." Is it coin-return from Rome?

Another theological phrase or basis for organic union has been Jesus' prayer in John 17. "That they might all be one". Adopting a very doubtful and shaky policy of exegesis, organic unity proponents say that Jesus meant for denominations to unite. Or so their explanation would indicate. This can be a very dangerous type of application. Certainly the Roman Catholics would be on valid grounds, using this line of reasoning, for insisting that we all become Romanists. However tenuous this line of exegesis, though, it has been widely and effectively used. Probably never has so much organizational meaning been squeezed out of a single line of scripture, unless it be the one beginning "Thou art Peter, and on this rock. . . ."

THE PRESENT PROPOSAL

Because it is new and current let us examine what is now known as the Blake-Pike Proposal. Proposed is a body to be named The Reformed and Catholic Church, formed out of these existing churches: The United Presbyterian

*Minister, Emmanuel Congregational Church, Watertown, New York.

Church U.S.A., The Methodist Church, the not yet completed United Church of Christ, and the Protestant Episcopal Church. Reactions are mixed. Apparently no high placed Methodist official had even been approached before the plan was sprung. The two Co-Presidents of the United Church, James A. Wagner and Fred A. Hoskins, made a statement on the spot commending the idea, but saying that arrangements have already been made for a wedding with the Disciples, talks to begin this fall. This, even though at the time less than one-third of the Congregational churches had voted on the proposed constitution of the United Church. No negative reactions came from the Presbyterians; Dr. Blake is its chief official. Reactions from Episcopalians were mixed, though all who nodded or said no were unanimous for perserving the episcopal system, which Dr. Blake likewise endorsed.

Before any subjective appraisal, let us "look at the creature" if such a new organization might be so called. Numerically, it would have about 20,000,000 adult members. With the groups which it might eventually sweep into its organic orbit the number might go close to 30,000,000.

Sociologically, it would include a substantial part of middle and upper class white America. Likely within its membership would be a goodly share of our nation's corporation directors and executives, most millionaires, most of the Presidents to be, 48 United States Senators out of 100 in the present Congress with like a proportion of Congressmen, most college presidents, bank presidents, public school administrators, governors, editors, publishers—in short, the power elite of America. Would this be a good or bad thing? Pay your money and take your choice, but statistics would bear out this brief analysis. Almost all the leading theologians and religious writers of the Protestant world would be members. Again, would this be good or bad?

The RCC, hereinafter called, would largely supplant the whole gamut of Councils of Churches, local, area, county, state, and national. An RCC meeting would be a Council meeting and vice versa. Let any reader active in any Council think of its make-up and this will be proved without statistics. The creation of RCC would be the death knell of the Council movement, of co-operative Protestantism as we know it today. And many feel that a fully co-operating Protestantism, with comity

and polity arrangements fully abided by, would be immeasurably stronger than a monolithic structure such as RCC.

With one policy and voice, would not one tongue be enough? Hence, one big denominational journal emitting one set of ideas on religion, politics, and economics. Would this make for a stronger Protestantism or better America than several competing, but more independent organs of expression?

Again, one publishing house directed by one editorial board and set of editors would publish a substantial portion of America's religious books. One set of

very expensive religious education material, expressing a single theological slant, would be a necessity under RCC. Again, some question that this would be progress.

Within the church building worship in RCC would tend to be more ritualistic, formal, and less emotional. These are the trends which most certainly would be accentuated. Some would call the change progress; others, loss of vitality.

It is difficult to see how the RCC could fail to regard itself as the unofficial established church of the United

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States, considering its makeup. Asking anything else is asking more than human love for power can resist. With its sociological make-up, its wealth, its dominance in community affairs, would it not be difficult indeed for The RCC to avoid the sin of pride, local, state, and nationwide? Could it defy human history and resist the temptation to throw its weight around? Or would its officials possess unprecedented humility such as never before displayed? Would success spoil the RCC?

WORDS OF WARNING

In an editorial asking for more facts and details Dr. John C. Bennett, writing in *Christianity and Crisis*, for last December 26 gives this pointed, though politely phrased advice of caution, among others: "The main ground for caution in connection with Dr. Blake's bold proposal, however, is that it appears to look forward to the forming of one vast church including about twenty million members with a common government of some kind."

An outright critic is Bishop Gerald Kennedy, currently President of the Methodist House of Bishops, an eloquent evangelical-liberal writer and preacher, a church administrator, a man widely versed and personally experienced in the ways of ecclesiastical machinery.

Writing in the *Christian Century*, the unofficial promotional organ of organic union, Bishop Kennedy expresses plainly his fears:

"One of the main problems of any church is its machinery. We must have organization to make a church function and the bigger the church the more machinery. This is something that is always overlooked by the 'ecumeniacs'. It all sounds so spiritual and satisfying until a skeptic begins to think of all the administration involved. Then my feet get chilled. Let us face it: the only way an ecclesiastical institution the size of the Roman Catholic Church can function effectively is to be authoritarian. Is this our goal?"

"Ours is the age of conformity and mergers. We observe and deplore this trend in newspapers and business. A country dominated by a few mighty corporations has not solved automatically either its democratic or its production problems. Getting all our information from a few main sources does not mean that we shall be better informed or brought closer to the truth. . . . I do not know a country

in the world where the Christian churches are more vital and relevant than they are in the United States. Where are the churches doing more for the social welfare of men or conducting youth programs with wider impact? Do you suppose that by any chance this enthusiasm and exuberance is not in spite of denominationalism but because of it? It just might be that our American pluralism is not our weakness but our strength."

THE PROS AND CONS

The arguments for organic union of Protestantism seem to run this way:

1. This is no time for divided and wasted resources. We need a common front, a common purse, a common fighting stance.
2. Indifferent secularism and aggressive Roman Catholicism cannot be met with divided policies and resources.
3. Jesus prayed that we might all be one. This means uniting.
4. The present divisions make us look foolish to the mission world, at home and abroad.
5. Efficiency would be obtained by merging boards and offices.
6. Since there are few theological differences between many major bodies, why stay apart?

The arguments, and fears, of those questioning too many and too big mergers might be summarized:

1. Our creative diversity has had better results than the united, harmonious, single bloc religious bodies elsewhere.
2. Such a proposal as the Blake-Pike plan would practically eliminate cooperative Protestantism by its sheer power and numbers. It would be one of three christian power blocs in America—Roman Catholic, Liberal Protestant, Conservative Protestant.
3. Urgent mission needs must be met. We cannot carry on complicated merger negotiations and meet these needs at the same time.
4. Two plus two might equal three instead of four in final mission support, church attendance, lay loyalty.
5. Once it were done, could it be undone if it were wrong? Who would be the Martin Luther who could reform such a huge structure if it went wrong.
6. It is bound to be dictatorial, if it is to function. With a single

policy, a single magazine, a single ordination rite and set of clergy standards, the free, wide-open creativity of American Protestantism would be lost. We would have the letter but not the spirit.

7. A few men are bound to run the show. Better many small dictators than a few big ones.
8. Present merger proposals center around practical standards rather than theological and religious ones.
9. The present pointing to "United Churches" on other lands should wait a few decades for real proof of effectiveness.

OTHER ALTERNATIVES

Before complicated merger talks begin which may be fought through regardless of costs many churchmen feel that these are other "getting together" types of activity which should be pursued. Briefly, they might include:

1. Concentration on federating, uniting, closing, or otherwise making more effective and efficient our grossly overchurched situations, especially with the consent and common planning of local congregations.
2. Step up comity arrangements, using Council of Churches more and more as common planning channels.
3. Make a common, joint-planned attack on the "big city".
4. Embark on a wide-spread joint program of Bible study and evangelism.
5. Have a joint, nationwide mission funds appeal to meet urgent needs. A sort of Protestant Community Chest for home and foreign needs.
6. Let individual church mergers proceed, but with no attempt to create the kind of super-church the RCC might become.

We might close with this sentence from the statement by the congregation of a small New Hampshire Congregational church:

"The members . . . do not find evidence that the Holy Spirit is more active in large ecclesiastical organizations."

— CM —

THIS MORTAL'S SO MORTAL
Of preacher-sins, I have my share,
Of mortal sins, just two:
One. Everything I fail to say.
Two. All I fail to do!

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The Reformer's Treatment of Church Architecture*

By James H. Nichols and Leonard J. Trinterud

The most obvious thing about the Reformers' attitude toward church architecture was their unhappiness about the architecture of the churches which they had inherited from Medieval Christendom. These church buildings had been designed as part of the medieval idea that sinful man needed an offering acceptable to God, an authorized priesthood to present that offering to God, and faithful and worthy intercessors who would plead his case before God. Man had to make his peace with God, and must do it in right and proper forms and ways. The sacrifice of the mass was central in all of this approach to God. Architecture had brought to the medieval church designs and structures admirably suited to this understanding of the Gospel. But for the Reformers this created a severe problem. The very achievement of medieval architecture was its faithfulness to the medieval gospel. What did you do when you rejected the medieval gospel? Some Reformers, the Lutheran and the Anglican sought to adapt the medieval architecture to fit the reformed gospel. The Calvinists, Puritans, and Presbyterians, took another view of the matter.

It has often been asserted that the Calvinistic Reformers had no use for symbolism or for art. This is not at all the fact. Calvin, and others like him, were not indifferent to, nor unaware of, the power and function of symbolism and art. Rather, if they erred in their handling of the fine arts their error came through their very great respect for the power of symbolic art. Calvin stated plainly what many of these men thought, namely, "sculpture and painting are gifts of God, I wish for a pure and legitimate use of both; lest those things, which the Lord hath conferred on us for his glory and our benefit, be not only corrupted by preposterous abuse, but even perverted to our ruin" (Institutes I, xi, xii). He goes on to say that

*From the pamphlet, "The Architectural Setting For Reformed Worship." Complete copies of the pamphlet are available from the Office of the Stated Clerk, Presbytery of Chicago, 8 South Dearborn Street, Chicago 3, Illinois.

any attempt to portray God is obviously wrong. But, the attempt to portray in art forms the story of redemption ("histories") can be useful. Art forms which seek to convey no real message (those without reference to any transactions) he regards as useless. His most serious objection to the medieval church's art, however, came at the point of that church's successful use of art in conveying its conception of the Gospel.

If you believed, as medieval Christen-

not make his peace with God. Furthermore, there was no need in the church building for an assembled congregation. The priests could, and almost universally did, carry out their functions at the altar without the presence of the congregation. Many of the larger church buildings were almost completely filled with small private chapels. Preaching in church buildings was by no means the common pattern.

But what happened when you took in dead earnest what von Staupitz told Luther, or what John, or Paul, or Micah, or the whole New Testament had to say? It is not God who is angry with you, but you who are angry with God. Become reconciled to God, for he calls you, and seeks you. What then becomes of all the art forms which urge you to ask Mary and the saints to intercede with God for you? If God is seeking you, and you are the one who needs to be reconciled to God, then obviously you do not need anyone to intercede with God on your behalf. The kind of intercessor you need is the one of which Paul wrote, "We beseech you in Christ's stead, be ye reconciled to God." So, these Reformers took down the windows, the statues and the paintings for they presented another view of the Gospel. For the Reformers there was no love, no pity, no grace like that of God. Nor was there ever any intercessor like the God who himself seeks the sinner.

Were they ignorant iconoclasts with no appreciation of art? Or is it that we who "appreciate" medieval art are wholly indifferent to what that art is trying to say to us? Does art really speak to us a message which is intrinsic to it, or do we merely read into these art forms whatever we like to find in them? The Calvinistic Reformers had a healthy respect, and even fear, of art which "spoke". Perhaps too many of us only play with art.

It is true that this attitude toward art on the part of the Presbyterian-Reformed leaders of the Reformation worked out largely on the negative side. These men were not able to create new art forms as adequate for their purposes

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Verdant nature testifies
Only seed that falls and dies,
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Rising, has a glorious birth.

When the frosts have gone
away,
Lovely is the month of May;
Flowers blossom in the fields,
Plantings promise golden yields.

Crucified, He met defeat,
Dying like a corn of wheat;
Tombd, He sprang to life again,
Christ, the Saviour of all men.

Charles H. Voss
Lakeland, Florida

dom did, that sinful man had need of intercessors and priests in making his approach to an offended God, then it was only right and proper that stained glass windows, statuary, and paintings, should be found within the church to remind you that the Virgin Mary and the saints were your intercessors. So also, the sacred area of the chancel—barred off and separate, reserved for the priests alone, was uniquely fitting. So also, the altar upon which the sacrifice of the mass took place should be the focal point of the whole building. Again, the rood screen, with its standard theme of hell and the final judgment, belonged in the pattern, for it warned everyone of what would happen to him if he did

as those of the medieval church were for medieval Christendom's purposes. Neither were they able to build very many new churches. Their energies and interests were otherwise absorbed, often in a bitter struggle for sheer survival against persecution. Because also the opponents of these Reformed churches usually retained the older medieval form of church architecture, and sought to impose it once again upon these Reformed congregations, their negative attitude toward church architecture only increased. The post-Reformation Reformed congregations often came to think that the "purified" or "purged" churches of the Reformers represented what the Reformers regarded as "ideal" churches.

When it came to the architectural setting for Reformed worship the leaders of these churches were not wholly free. It was one thing to work out a new order of service, but, the remodeling of an old medieval church edifice was another matter. Again and again concessions had to be made to the stubborn character of stone and brick. Moreover, the ideal of a certain amount of flexibility and local initiative within the bounds of general agreement on basic matters was accepted at a very early date. Zurich did not have to follow Geneva, and Geneva did not have to follow Strassburg. Edinburgh indeed followed Geneva but it did so for admiration's sake, not because of pressure to adhere to a fixed and detailed "reformed scheme". Variety of expression is, therefore, everywhere to be found among these early Reformed Churches. That which characterized all of these churches was their mood and their thoroughness. Simplicity, clarity, precision and forcefulness were demanded in all symbolism. The sentimental, the sensuous, the ambiguous were rejected vigorously. A new symbol created, for a special function, was preferred to a traditional symbol whose traditional meaning was Roman Catholic and therefore bound to cause many misunderstandings. A true symbol ought to say plainly what one meant by it.

There were three religious actions of the Reformed church for which architectural provision must be made. The three corporate means of grace in a Reformed church were Baptism, the Lord's Supper, and the Preaching of reconciliation in Christ. The corresponding equipment consists of Font, Table, and Pulpit, and of these, at least the first two required a new treatment. With regard to Baptism the Reformers objected to pri-

vate baptisms, attended only by family and friends and the minister. Baptism meant entry into the church and should be a congregational action. It signified a recognition of the communication of God's grace through the fellowship of the reconciling community. The medieval custom was a font at the church door or a separate baptistry. The Reformers moved the font to the front of the church where the whole congregation could see and hear, and insisted that baptism should be a part of regular congregational worship.

It was medieval Roman Catholicism which radically changed the character of the holy table, converting it into an "altar" with no trace of the original meaning of the sacrament of the Lord's Supper. The Christian congregations of the ancient world had found the focus of their common prayer at a table. Here was a unique symbol of the fact that they were not setting up altars to adore or propitiate whatever gods there might be, but that God Himself, through the events fore-shadowed at the Last Supper, had already opened a "new way" of worship and communion. And the character of the worshipping people as the new "family" of God was dramatized as the people faced the minister across the table of the Lord. The minister's preaching throne was behind the table.

From the third century or so, however, there grew up the custom of holding the sacramental meal on the tombs of martyrs in the cemeteries or in the catacombs. After Constantine this association of Holy Communion with the cult of the martyrs became well-nigh universal. New churches were built on the site of martyrdoms, and the remains of martyrs were moved into other churches. They were placed in stone coffins, which by the high middle ages had everywhere in the West replaced the wooden communion tables. Every altar was thus a coffin, and without the body, or parts of the body, of a martyr, it was incomplete, as is the case with Roman altars to this day. (Some Protestants, however, seem to find some significance in an empty coffin altar.) From about the sixth century these coffin-altars were "consecrated" by funerary rites which have had no relevance to the holy table of the earlier centuries.

In the high middle ages the coffin-altar went through further developments. With the decline of congregational worship, altars multiplied to supply the convenience of the clergy, so

(please turn to page 26)



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Sunday School Additions

Ralph Edmund Ernst*

Church boards and pastors sometimes wonder how is it possible to get such wide variations in building costs of Sunday School additions that are equally successful within the functions for which they are individually planned.

As it so happens, our architectural office has designed and constructed two Sunday School additions on Chicago's far south side recently that, I think, might clear up some of the mystery.

One of the additions was for the Bethel Methodist Church, located at 11040 South Albany, where the Rev. Phillip Holtsford is pastor. The other, built about the same time, for the Parkwood Baptist Church. The Rev. J. Guthrie is the minister here. Both Sunday School addition buildings are two floors and have about the same areas, namely 56,000 square feet

(44' x 70' approximately on each floor). The Bethel building turned up a completed cost of \$45,000. This works out to a per square foot cost of \$8.04. The Parkwood Baptist Church cost \$11.15 per square foot. Let me emphasize that in both cases these were excellent cost figures, comparable to square foot building costs in the area running to \$15 per square foot and more.

Construction of both buildings was practically the same and incorporated such cost-cutting methods as the use of steel roof joists with a poured gypsum decking. Both buildings are of fireproof construction. Both were constructed on a 4" module, so that there would be a minimum of cutting in the bricklaying. Face brick was used, except that in the Bethel building, common brick was used on a possible knock-out wall, providing for future expansion of the building when that becomes necessary.

Differences of design had much to do with the differences of construction cost. In the Parkwood Church the building had to be integrated with the existing church of monumental Colonial design. The existing church building at Bethel is of wood frame construction and will eventually be replaced as the congregation grows, so that simpler lines fitted in very well and ornament was unnecessary.

At the Bethel church, sidewalls were kept low by utilizing roof truss which enabled us to get necessary height in the rooms without the usual cost and still be in conformity to the city code requirement. Then a partial basement level was utilized as one floor. This floor is only 2' below the surrounding grade and permits plenty of light at the lower level. It also avoids the danger of water damage. Concrete serves the double purpose of wall and foundation. Our costs were reduced considerably over constructing a full first floor, as is the case at Parkwood.

Despite the low cost of construction, Bethel has Indiana limestone between windows on the fronting side of the building and wood and colored glass in the front vestibule entranceway, which gives a cathedral-like effect without cathedral costs.

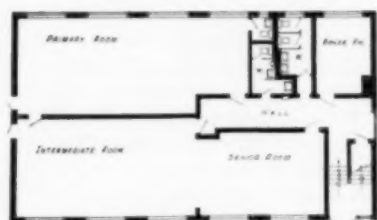
We have exposed, painted concrete block for interiors which we have found quite satisfactory. Parkwood also has



Bethel Methodist Church Educational addition.



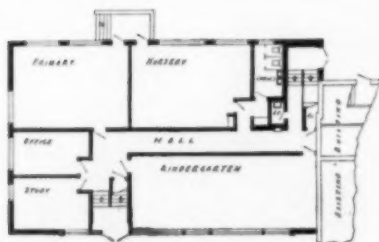
First floor plan.



Second floor plan.



Parkwood Baptist Church Educational wing.



First floor plan.



Second floor plan.

*Architect, Chicago, Illinois.

them. Plaster walls throughout will send up the cost of your Sunday School building, but on the other hand, boards or ministers may insist upon them, feeling there is an added effect of luxury and completeness to plaster that is not otherwise obtainable. I do not always agree with this. But opinions vary.

At Bethel, the first floor (partial basement level) has ceilings of exposed flexicore painted. We have finished ceilings at Parkwood. Bethel's upper floor has an asphalt tile floor with acoustic tile ceiling. Certainly standard.

Bethel rooms consist of an assembly room on the second floor, 48' x 38'-6" with a 20' x 10' platform at one end; a 9' x 9' 6" Sunday School office and a vestry alongside the stage. At the opposite end of the hall is the stair hall and an 11' x 18' kitchen.

The entire level, which is one large room in effect, is multi-purpose. It can be used for Sunday school meetings and general activities, as well as dinners and banquets. Entrances to the platform from the vestry and Sunday School office permit these rooms to be used as "wings" in the event of a stage play.

The arrangement also is satisfactory in permitting this building to be used for church services while existing sanctuary is replaced, sometime in the future. The glass block panel at the end of the hall can be removed to provide an entry into the proposed church when that is built. On the first floor are the men and women's wash rooms, boiler rooms and three class rooms—Senior 16' x 24', Intermediate 18' x 35' and Primary 19' x 44'. A wood accordion door between Senior and Intermediate enables these two to become one large room. Primary also has a folding door so this area can be divided in half. A small wash room with child's sized fixtures opens off the primary room. Heating is hot water with continuous wall convectors.

At Parkwood we have six classrooms upstairs with heavy partition construction (not accordion doors) and downstairs an office study and three classrooms and washroom. Our costs at Parkwood also had to include revising the heating system in the existing church, sewage system additions and alterations and a certain amount of electrical changes in keeping with the newer systems of the addition.

At Bethel we could use an exterior stair for fire exits at the rear of the building, which kept our halls to a minimum, giving maximum useable space and reducing costs, since without this provision we would have had to provide for a hallway with a minimum width of three feet to meet code provisions. This was not possible or advisable at Parkwood.

Reasons for variations in cost figures are as numerous and complex as design and construction, and the functions expected of the particular building involved. The integration problems inherent in joining new construction with the old are also a factor.

True economy remains in achieving the best possible housing functionally and esthetically with continuing low maintenance cost features, regardless of the per square foot building construction costs. A building, first, last and always, must perform efficiently. It is well to evaluate carefully any attempt at comparative costs, since no two construction and design situations are ever alike. Site problems, of course, are also responsible in part for variations and certainly, differences in the building materials provided.



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THE REFORMERS TREATMENT OF CHURCH ARCHITECTURE

(continued from page 23)

that one would find several in any church. The ancient church had permitted nothing on the Lord's Table save the actual cloth and vessels of the sacrament, and the Gospels, and these only for the sacred meal. But from the Carolingian period the coffin-altar began to acquire bric-a-brac; the cross, candlesticks, the "tabernacle" for the consecrated elements, and containers for miraculous relics of the saints. The de-

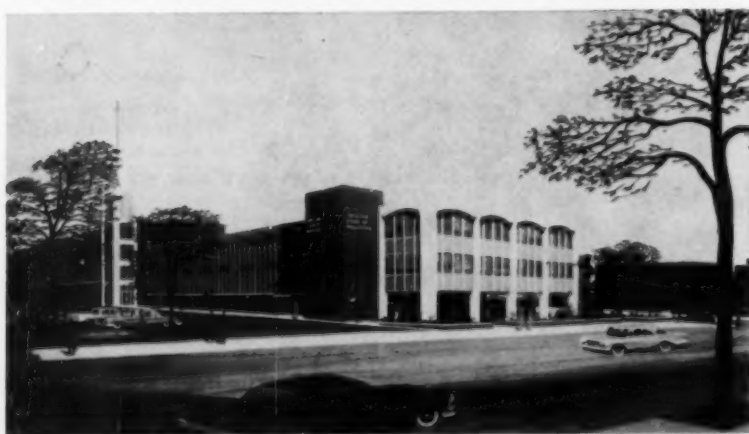
velopment of the altar as reliquary tended to give the structure a definite back and front, and led at length to the radical innovation of pushing the shrine back against the wall. Once this was done a great decorative elaboration sprouted up, frontals, dossals, reredoses, making an impressive architectural feature without the slightest resemblance to the table of the Lord. From the late middle ages down through the baroque period, the Catholic shrine towered ever higher into a great ornamental complex calculated to dazzle the eye. As its base the altar proper stood as the pedestal

from which the luxuriant decoration flowered, and on which the church treasures could be displayed.

To bar off the laity from this shrine, meanwhile, the middle ages had also invented the chancel screen. (Cancelli=lattices, screens). The basilica of early Christianity knew no chancel, but was rather designed to give architectural housing to the family of God, in which there was no radical separation of clergy and laity. The essence of the medieval chancel, in contrast, was a room screened from lay access. In many medieval churches one will find the chancel extending one-third or one-half the way down the length of the building. Here the clergy of the chapter, or the monks, performed their orisons while laymen were confined to the nave on the other side of the screen. The church as a whole was not intended for congregational worship. Its length made possible on the one hand clerical processions, whose chanting echoed in the high vaults, and on the other hand subdivisions into numerous chapels and prayer rooms where individuals and groups could worship quite independently of each other. A single church might have a dozen altars and simultaneous masses taking place, each perhaps with no one present but the celebrant. The acoustics were such that a single preacher or minister could not have been heard if he had tried to preach to a congregation. But since the service was in an unknown tongue, and the laity did not need to hear, the meaning for them consisted in the ceremonial, the dress, the movements, in effect the ritual drama of the clergy, culminating in the "elevation of the host." This they could watch, over or through the chancel screen.

When the Reformers freed the gospel of forgiveness and new life through Christ Jesus from the medieval overgrowth of saint's-worship, relics, Mariolatry and clericalism, some architectural changes were involved. With the recovered sense of the corporate Body of Christ, multiple altars must yield to one congregational table. The stone coffins of the saints with their relics, real and imaginary, gave way to the table of the adopted brothers of Jesus the Christ in the new family of God. The language of the service was now one known to the people, so that they could participate directly, instead of finding shreds of meaning in a secondary level of ceremonial symbolism. The people were actually given substantial portions of the liturgy themselves, as in the ancient

Christian Board of Publication Building



The Christian Board of Publication, located in Saint Louis, Missouri has started construction at Jefferson and Pine Streets, on the first commercial building program in the Mill Creek Valley Redevelopment Project. The building program is expected to be completed in Spring of 1962 at a cost of \$3,400,000.

Christian Board of Publication, a non-profit religious publishing house which celebrated its 50th anniversary last year, has acquired one and four-fifths acres of ground from the St. Louis Land Clearance Authority bringing total holdings to four acres and will erect new buildings and remodel present structures.

The completed building program will provide 259,200 square feet of office and factory space. A feature of the new building will be a glass enclosed bell tower equipped with electric carillon which will chime at appropriate intervals. The tower, topped by a stainless steel cross, will soar 115 feet from street level.

The exterior of the buildings will be sheathed in porcelain enameled steel and

brick. Kenneth L. Wilchmeyer is the architect.

The ground floor will provide quarters for the Bethany Book Store, a division of the Christian Board. The new book store will feature a sunken garden that will be set back 10 feet from the exterior wall line and sheltered by an arcade across the 110 foot front.

The new addition will be topped by a chapel seating 200 people. The chapel windows will be of stained glass. A series of conference rooms will surround the chapel.

The National Benevolent Association of the Christian Churches and the Disciples Council of Greater St. Louis will have offices in the new addition.

The entire building complex will be air conditioned and will be served by a total of six elevators.

The surrounding grounds will be landscaped in grass, trees and decorative shrubs. A black top parking lot for 250 cars will be located on the southern boundary of the property and will be landscaped with islands of trees and other plantings.

church, as soon as a body of congregational hymns and metrical psalms could be prepared. Reformed worship became once again genuinely "common" worship, and once worship "through Jesus Christ."

When worship became really corporate again, rather than something done on behalf of the people by the clergy, the chancel was obsolete. Various modifications were undertaken when Protestants inherited a medieval building unsuited for congregational worship. Sometimes the screen was removed, converting two rooms into one. Sometimes the screen was retained to shut off the chancel as useless and a table set up for the people in the nave, where the pulpit was already installed on a side pillar. Sometimes the two rooms were maintained for distinct purposes, the nave for preaching services, while for communion the whole congregation moved into the chancel around the table. The chancel itself had no longer a purpose and it was simply a matter of making the best use of an architectural member which a church built for Protestant worship would never have developed.

The Reformed tradition developed three distinct architectural arrangements for the Lord's Supper. In the church of Strassburg a pattern was set which was followed widely in Switzerland, France, Reformed Germany, Hungary, and in the Church of England in its Reformed period before Laud. Coffin altars were everywhere replaced by tables, and the tables were set forward so that the people could actually gather around them at communion to convey the sense of the congregation as a household of the Lord about His table. The minister conducted the service from behind the table in the "basilican posture" of the early church, normally going up into the pulpit only to preach, and returning to the table for the prayers. In the Church of England where the shape of the chancel generally made it impossible to set a table crosswise at the head of the chancel steps, the most usual custom under Queen Elizabeth and King James was that of setting the table lengthwise to the church at the front of the chancel or sometimes in the nave itself, and of the minister leading the prayers from the "north" or "south" side of the table. Archbishop Hooper, e.g., directed his clergy at prayers and communion to "turn his face toward the people." There was a strong feeling, as in the ancient church, that there should be no ornaments on the table whatever save at communion.

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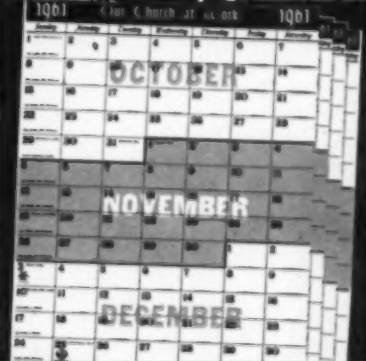
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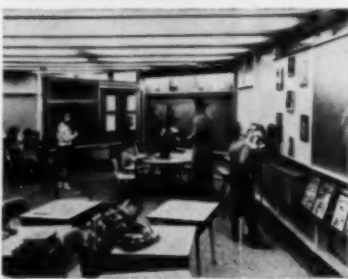
At the communion, in this first Reformed usage, those who had satisfied the church officers of their adequate preparation for the sacrament, came forward after the great prayer of thanksgiving from the pews to the table. Standing around the table on three sides they received the bread and the cup. Sometimes the practice was for the minister to give the elements to each communicant. At other times the custom was for the minister to hand the elements to those nearest him. Thereafter the elements were passed from hand to hand until all had received.

In any of these Reformed usages, there was a very vivid sense of the solidarity of the saints as created by their participation in Christ. The passing of the bread and cup from hand to hand testified of the mutual ministry by all believers of God's gifts to each other. Architecturally the table was in the center of the congregation at every service, so that the prayers of every service, which were offered from the table, had the associations of the Holy Supper even when there was no communion.

The second traditional usage of the Reformed churches was apparently first developed in John a Lasco's refugee congregation in England before 1553, and after 1553 by John Knox's refugee congregation of Englishmen in Geneva. Soon it was widely used, especially in Holland and Scotland. From thence it was brought to the American colonies, as the Huguenots and German Reformed Churches had brought the earlier Reformed usage. The essence of the second arrangement was the actual seating of communicants at the holy table itself, involving a very dramatic reenactment of the Last Supper. Such a procedure required extensive preparations of equipment. Usually temporary tables were used. These were placed in the aisles in Scottish churches. In the Dutch churches they were set up in the space cleared by removing a section of movable benches from the central section of the church. In Scotland and in America numerous long tables were spread in the open at times, in order that an entire congregation might be served at one time. On the normal Sunday in Holland, and often Scotland, there was no table in the room, only a pulpit, instead of the table as in the Calvinist pattern.

The third Reformed usage, that of receiving communion in the pews, originated, it seems, during Zwingli's ministry in Zurich. The basic conception was like that of a Lasco, of a re-enactment of the Last Supper. For practical reasons,

SCHOOLROOM TRENDS



Religious educators should study these pictures carefully. Rooms for religious education usually follow the changes made in housing for public schools. These pictures show the ideal classroom which has been set up in the offices of the Brunswick Corporation of Kalamazoo, Michigan. Note the informality in seating, the use of visual aids, the regrouping for differing activities.

however, most of the congregation were not actually brought to the table. For many English Puritans this custom of pew communion became almost an issue of conscience, especially since for them it had become joined with their opposition to kneeling for reception. Kneeling was rejected because of its association with the Roman adoration of the elements.

At the Westminster Assembly the most heated debate on the subject of worship was between the Scots who insisted that communicants must be actually seated at the table and the Independents who were accustomed to pew communion. Their argument was that thus the whole congregation could be served at once, while the Scots had to serve tables in relays, sometimes even on different days. The Scots on the hand considered that most of the dramatic symbolism of the Biblical basis of the Last Supper was lost by pew communion. The Westminster Directory finally straddled with "at or about the table", although as accepted by the Church of Scotland this alternative was not admitted.

In the medieval churches the preaching position had been generally moved for acoustic reasons from the "central" position of the bishop's preaching chair in the apse of the ancient basilica. (Cf. S. Clemente in Rome.) It was now usually set on one side part way, and often half-way down the nave among the people. The Reformers thus generally inherited a side pulpit, and apparently felt no difficulty about it. The "central pulpit" in itself is not a matter of principle in the Reformed tradition. In the Dutch churches, to be sure, the direction of the seating was changed to face the pulpit, so that instead of facing the length of the church, the congregation usually sat facing the long side where the pulpit stood. Many colonial New England churches were seated in the same way. In the 17th century Huguenot "temples" generally put a high pulpit centrally at one long end of the church with the communion table on a raised platform before it. Sometimes Anglican churches set a pulpit up in the middle aisle of the church (cf. also Sancta Sophia in Constantinople) with the table behind it. A wide variety of locations were obviously possible for treating a pulpit with dignity and with acoustic effectiveness. The chief question in locating the pulpit arises from the implication of that location for the communion table.

That which more than anything else made any idea of a separate lectern or reading desk quite irrelevant was the manner in which the Scriptures in the people's own language, and a sermon which interpreted their meaning to the people, always took place as one liturgical act. This entire act, reading and interpreting, preceded by the so-called "prayer for the right hearing of the Word", was the bringing of the Word of God to the people. Hence the only sensible place in which to have the prayer for the right hearing, the reading of the Bible, and the sermon, was the pulpit. A separate lectern would have seemed out of place.

With an eye for these diverse usages in ceremonial within the Reformed traditions as a whole, it is possible still to distinguish certain characteristic emphases with regard to the Lord's Supper. In Christian liturgical history equals the boldness of the Reformed reenactment of the Last Supper, Jesus' own symbolic representation of his self-oblation as made over to his disciples. The stress is on God's initiative through Jesus, what God has done and is doing, rather than,

(please turn to page 54)

Grace Methodist Church* Enjoys . . .

Quiet, Inconspicuous Air Conditioning

Air conditioning dealers are often required to play "hide-and-seek" in church applications.

Jerry Koehnen, a Chrysler Airtemp dealer in Dayton, Ohio, experienced such a request when he received the contract to install 71 tons of air conditioning equipment in the Grace Methodist Church.

Trustees required that the church's architectural integrity not be violated, either on the interior or exterior.

One of Koehnen's problems involved "hiding" two 20-ton water cooled units, each unit approximately 8-feet wide and

ceptionally low sound level.

The return air from the interior of the church is taken through air shafts located behind the pulpit and the baptismal font, retaining the interior integrity.

A balcony in the church's sanctuary, which is used for overflow crowds, is cooled by two large room units, 23,000 BTU each. They were placed in a bell tower no longer used and ducts were run down to the ceiling of the sanctuary balcony.

The church, which seats approximately 700 persons, thus is cooled by 45 tons of equipment.

Quietness was an essential requirement for the Bishop's Chapel, which is used for small weddings and special Sunday services. The chapel seats 75 persons and acoustically lined ductwork was installed to maintain a very low noise level. This chapel is used from three to five times a week and required

room of the pastor's study and ducted to its ceiling and Chrysler casement units were used in the three other offices. The casement units do not protrude outside of the window.

In addition to maintaining summer attendance, the air conditioning has been beneficial in keeping the church interior clean and quiet.

Filtered air removes dirt, dust and pollen, which reduces maintenance and decorating costs. Church linen remains fresher and, since the windows and doors are closed, traffic and street noises are eliminated.

The quality, tailor-made installation for Grace Methodist Church cost close to \$35,000 and its annual operating costs are estimated at \$600.

Small churches can be air conditioned for much less, but Chrysler's application engineer J. C. Davidson has one bit of advice.

"Many manufacturers and dealers have gone out of business in the past decade and it's wise to select a reputable manufacturer of air conditioning equipment, and a well known dealer. Good equipment will be trouble-free, and an established dealer, who has installed many air conditioning jobs, will recommend the proper amount of equipment for your church and know how to properly install the equipment."



The attractive Fellowship Hall was conditioned by means of three model 1104-00 air cooled packaged air conditioners located on the roof. The supply and return air registers can be seen in the room ceiling.

8½-feet high. These units, used only on Sundays, were selected for their economical operation.

On the street side of the church a 20-ton unit was hidden behind a parapet, while the church shielded the second unit from view. Open spaces inside the church made it impossible to conceal interior ductwork, so it was installed along the exterior of the church, on the lower section of the roof.

This exterior ductwork on the street side was painted to resemble masonry construction, even including painted mortar joints, and passer-bys on the street side have to take a second look to distinguish this ductwork from the surrounding masonry.

The ductwork feeds supply grilles located on the interior archways. These supply grilles, painted to match the walls, were installed through 24-inch thick masonry and a low air velocity is used at the grilles faces. This, with acoustical lined ducts, maintains an ex-

*Dayton, Ohio.



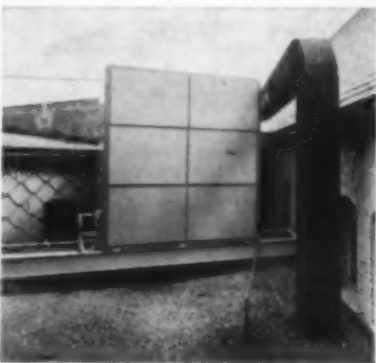
A model 1206-00 with a model 1408-03 was used to air condition the Bishop's Chapel. Quietness was an essential requirement for this installation and by means of acoustically lined ductwork a very low noise level was obtained.

4 tons of air conditioning.

Three model 1104-00 packaged air conditioners were located on the roof of Fellowship Hall, which is used for social meetings, Sunday school, Board of Directors meetings, choir rehearsals and banquets. It seats approximately 200 persons.

The Ladies' Parlor was also air conditioned with a 4-ton packaged unit hidden behind shutter doors. It's individual controls permits air conditioning independent from other church areas.

A room unit was installed in the



Installation of one of the 20-ton packages located behind the parapet. The pastor's study presented a unique problem inasmuch as individual control was desired and it was located in an area that did not lend itself to the installation of a room air conditioner in an outside wall. The problem was solved by locating a room air conditioner on the roof with ducts going through to the ceiling of the pastor's study. This can be seen in the lower left corner of the photograph.

Travel Economically

That European Trip

John R. Scotford*

One million Americans are now living abroad. Every year an increasing swarm of our lay people flock to Europe. To hold his own in even casual dinner table conversation a minister needs to have travelled overseas. His world is not complete without some knowledge of the older civilizations from which our New World came.

For most pastors the problem is primarily financial. They observe the way their lay people travel. They consult travel agents concerning costs—and conclude that Europe is not for them.

Here we have three words of encouragement.

It is a poor congregation that will not chip in to help send their pastor abroad.

If time is short, and one is a glutton for punishment, there are educational tours which will give you much for both your money and your time. The other side of the coin is that you will associate almost wholly with Americans just like yourself and that the experience will be closer to an animated documentary film than to an adventure in first hand experience.

But if your spirit is venturesome and your tastes reasonably modest, the cost of a European trip *on your own* can be surprisingly low, and the rewards high.

Here is some personal experience. My wife and I left New York by boat on August 16 and returned by plane on Dec. 18. We visited fourteen countries including such odd spots as Helsinki, Berlin, Sicily, and Gibraltar. We got home with all of our Christmas shopping done, and nearly a third of our money unspent. We denied ourselves nothing for purely financial reasons. Our economies enhanced our trip because they brought us closer to the people of Europe. They involved no hardships.

Getting down to dollars and cents, we spent \$3,672, exclusive of gifts. The trip over by boat in the "high season" cost \$520, plus \$20. in tips; the trip back by plane in the "low season" cost \$440. Subtracting these amounts, 115 days of

travel cost \$2,692., which works out at an average of \$23.41 per day for two people.

How did we do it?

Twice we bought transportation and once we made a hotel reservation through a travel agency; otherwise we made all of our own arrangements. Travel agents are a great comfort to inexperienced travellers. Railroad, boat and plane tickets cost no more when purchased through them than direct. On hotel reservations it is to their advantage to send you to the more expensive places, and in addition they take a markup which may be as high as thirty percent. They can save you much trouble, but you pay for it.

Before leaving New York we bought three "passes"; London Transport which cost \$4.25 each and was good for eight days of unlimited travel on busses and underground, one on the British Railways for \$26. each, good for nine days, and a \$125. Eurail pass good for 60 days of travel on the railroads of 14 countries. These were all good buys. The London pass saved the least money, but it eliminated telling the conductor where you were going (which you sometimes did not know) and the nuisance of making change in the baffling medium of English money. The British Railways pass got us to the north of Scotland for the cost of a trip to the border, while the Eurail pass encouraged us to go to all sorts of curious places, such as Sicily. Except in Spain, all that was necessary was to get on the train.

European railways offer more frequent service and more reasonable meals en route than do those of this country. Trains were so punctual that you could get off the train at the time when it was due with every assurance that you were in the right place. (They do not announce stations) The compartment arrangement of seating encourages sociability. Interesting conversations got started in any man's language. The chief difference between first and second class is the price, with the better company in the latter.

The problem of getting a place to sleep frightens many people into resorting to travel agents. We had no advance reservations. Out of the sixty-one hotels that we patronized four proved unsatisfactory. With two this was the lack of heat; another two were just poor choices and a case of saving too much money.

We followed three procedures in securing rooms.

During the first part of the trip which was in Scandinavia and Germany the hotel situation was tight. We simply went to the booking bureaus in the railroad station and asked them to find us a place to stay, which they did, usually for a small fee. Twice we were put in private homes, which proved interesting.

When rooms became more readily available I would leave my wife and luggage in the station while I scouted around for a good small hotel within a block or so of the station. These were generally available at a reasonable price. This saved both taxi fares and time. In most of Europe the stations are imposing structures in a central location with attractive surroundings. Often they were the best place to eat—and about the only one where you could get an early supper or lunch. This was not true in Sicily, Spain, and Portugal.

As we worked our way south we put more reliance on the ratings of hotels given in the guide book, and particularly the popular volume "Europe on Five Dollars a Day."

In general we chose the hotels where the Europeans stay rather than those frequented by Americans. This saved money and gave us a richer experience. Practically all hotel clerks speak English—of a sort. We thoroughly enjoyed the intimate family run establishments.

Our greatest extravagance was going on autotours. In cities of any size there are morning and afternoon sightseeing expeditions, and some that venture out in the country and last all day. The guides speak all languages but commonly murder English. These trips cost from \$1.50 to \$2.00 and up. You see a lot in a little time, but remember

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little except where you get out and go about on foot. Too often it was a case of "St. Joe on the left, St. Peter's on the right, and the Ministry of Health straight ahead." The better buys were the more expensive out of town trips to Windsor Castle, Versailles, Pompeii, Capri, Montserrat, Toledo.

We had a lot of fun riding around town on the curious old street cars that still survive and on city busses, including the upstairs of double deckers in England and Lisbon. The cost was trivial, we saw much, and the conductors and the other passengers were most solicitous to get us off at the right places. Sometimes there would be a general discussion as to where we should go. There was usually some one around who spoke English.

The greater your knowledge of languages, and the more willing you are to use them, the less a trip will cost and the more fun you will get out of it. Americans commonly regard other languages with a mixture of fear and wonder. We assume that using them involves great labor. Actually what is important is not the grammar but the pronunciation. We must say it their way to be understood. Using a strange tongue can be a lot of fun. You figure

out the signs, puzzle away at the menus, experiment with words, and everybody has a good time. It is astonishing how far you can go on about two dozen words. If you can count to ten, know left and right, up and down, hot and cold and can ask for the bill (*der rechnung* in German, *l'addition* in French, *il conto* in Italian, *la cuenta* in Spanish) you can do a surprising amount of business. To go into a store not knowing the word for what you want and to come out with both the article and the word for it is exhilarating.

For the inexperienced traveller my counsel is "Don't be afraid!" Cities are cleaner and beds just as clean as at home. The water won't hurt you and the food will not poison you. Taxi drivers may gyp you, but most people will go out of their way to be helpful. What looks like a difficult situation will resolve itself happily with a little patience.

Obviously the longer your trip the less the cost per day—and the more you penetrate into the life about you. If you can get off for three months that will be four times better than going for one month. If you can't get away while the children are small, perhaps you can manage it between pastorates or after

you retire.

Most of us are happier if we have something to look forward to. Why not start dreaming about a European trip? It can be both more feasible and more rewarding than you think.

THEY SAY; WHAT SAY THEY? LET THEM SAY

(continued from page 4)

various articles over the many years I have been a subscriber and user. Your check also arrived some time ago.

Again, thank you for your consideration and publication.

Willard S. Thomas
Turtle Creek, Penna.

— CM —

On Writing Sermons. O Thou in whom peace abides from age to age, give me now a quiet mind and a listening heart, that the word which thou wouldest speak in this church thou mayest make known to me, and thy will which thou wouldest reveal to thy people here thou mayest lodge in my soul this day and for evermore; through Jesus Christ our Lord.—quoted from Prayers for the Minister's Day. Pilgrim Press in *The Pastor's Prayerbook*, page 72.

Priming the Preacher's Pump

David A. MacLennan*



When "a certain woman who had a flow of blood for twelve years, and who had suffered much with many physicians, and had spent all that she had, and was no better but rather grew worse" touched Jesus through his clothes, something happened to Jesus. More accurately we should say something happened in Jesus. The King James Version translated Mark's words: "And Jesus, immediately knowing in himself that virtue had gone out of him, turned about in the press, and said, Who touched my clothes?" (One scholarly exegete translated, "Who touched me through my vesture?" and built a helpful sermon on how we make contact with the invisible God through his vestments of the natural world, through selfless men and women, and supremely through Jesus Christ.) Both the Revised Standard Version and the uncommonly helpful New English Bible translate Mark 5:30 by substituting a more modern word for "virtue". Here is the New English Bible rendering: "... Jesus, aware that power had gone out of him, turned round in the crowd and asked, 'Who touched my clothes?'"

Any workman worthy of his vocation knows it means to have power go out of him. The workmen who are Christ's men and women in full-time Christian service know what it means to be drained of neural energy in dealing with persons, in preaching the Gospel, in teaching and in administration. The French have a proverb to the effect that it has to be taken out of us. Nothing significant is achieved by a completely casual and relaxed approach. Even our salvation which is the gift of God to the trusting soul has to be worked out "with fear and trembling." This does not mean that we should disregard laws of health or eliminate healthful recreation from our schedule. We should treat this body-mind mechanism which God

has given us to use in this phase of existence as his gift, a temple of the Holy Spirit.

A memorable illustration of this kind of spending of oneself in the service of a great cause and master is found in a tribute recently paid to the late Arturo Toscanini, easily one of the century's greatest orchestra conductors. Writing in the *Saturday Evening Post* (March 11, 1961) Mr. Sol Nemkov recalls that over the years he had played the world's finest music with many of the world's finest conductors. "But," wrote this musician, "at the first rehearsal with Toscanini I was plunged into a new world of music, a new awareness of music. The experience was electrifying. The maestro conducted Beethoven's Seventh Symphony, a work I had played many times and fancied I knew well. But Toscanini brought out colors and phrasings that were, by turns, heart-breakingly beautiful, stimulating, even disturbing." Here is part of the secret of Toscanini's wizardry: "Mischa Mischakoff, our concertmaster, visiting him one day at his home, found the maestro, then in his eighties, poring over the score of this same symphony, studying it, digesting it as though he were seeing it for the first time. 'But, maestro,' exclaimed Mischa, 'you've conducted this symphony hundreds of times.' 'Yes,' said Toscanini, 'but with one more drop of blood I may come a little closer to what Beethoven wanted.'"

"With one more drop of blood", with increased study and prayer, sweat and toil, we preachers and pastors may come a little closer to what our Lord wanted." Power will go out of us, but power which may help God change or renew human lives. It will be power that he will replenish us.

Sermon Seeds

Comes June and the summer stretches out before most of us. We too stretch out—our muscles. We hope that we can

stretch out our sermon-making to maintain or even heighten the level of our Christian communication. For preachers who observe the Christian Year, the first Sunday of June 1961 is the first Sunday after Trinity Sunday. Thereafter until November 19 and including it, is the long season of Trinity. The National Council of Churches suggests that part of this period be observed as Kindomtide in which biblical passages and themes relating to social issues be used. Here are some ideas for sermons which you may wish to let simmer—or to revert to our *Church Management* heading of this section—here are seeds you may wish to bury in the "ground" of your unconscious and let them sprout!


I: *One World-Turning*. This could be used for a message on July's first Sunday, two days before Independence Day. Canadian preachers might wish to adapt it for their national holiday, July 1. Texts which may be used include Moffatt's translation of Psalm 47:7—"for over the whole world God is King!" Acts 17:6 (RSV)—"These men who have turned the world upside down have come here also." Certainly you will not complete a sermon on this theme without citing if not expounding the gospel within the gospel, John 3:16, 17. Consider the New English Bible translation: "God loved the world so much that he gave his only Son, that everyone who has faith in him may not die but have eternal life. It was not to judge the world that God sent his Son into the world, but that through him the world might be saved." Introduction could begin with every adult's memory of the globe on teacher's desk in an early grade in school. When she—or a pupil—spun the globe it was one world turning. Always it has been turning on its axis. But in the last few years it has been turning dizzily politically, ideologically, culturally, religiously. Betty Thompson wrote a missions study book for Friendship Press which may furnish an illus-

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Church Management: June 1961

II. The next four sermons are on the first followers of Jesus. At Colgate Rochester Divinity School we have a seminar on creative preaching. One of the objectives is to provide sermon ideas and material for "the long haul." You know how you began your full-time ministry with quite a "barrell" of sermons. It may have been small, but there were quite a few sermons-in-the-making in it. Then came that arid day when you chewed your finger nails for sustenance, then reached into the barrel to find you had reached bottom. Nothing but a few homiletical splinters came up! One assignment was recently handled by a member of the class of 1961, Arthur Kuehn. He presented a series of sermon outlines or possible outlines on "The Master's Men." With his kind permission I submit some of the ideas. Here is the list of sourcebooks we complied between us. For background: George E. A., *The Twelve Apostolic Types of Christian Men* (1916); Goodspeed, Edgar J., *"The Twelve. The Story of Christ's Apostles"* (1957); Milman, H. H., *The Character and Conduct of the Apostles*, (1827); Smith, Asbury, *The Twelve Christ Chose* (1958). Under sermon helps Mr. Kuehn listed Barclay, William, *The Master's Men* (1959); Brown, Charles Reynolds, *These Twelve* (1926); Clausen, B. C., *Pen Portraits of the Twelve* (1924); Fowler, F. T., *Shadows of the Twelve* (no date) Sermons on the apostles include Foote, Gaston, *The Transformation of the Twelve* (1958); Milligan, George, *The Twelve Apostles* (no date); Virgin, H. W., *Eleven and the One Other*, (1936). Other sources would be *The Interpreter's Bible* volumes 7, 8, 9.; Hastings, James.





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Dictionary of the Bible; Hamilton, William, *Modern Reader's Guide to the Gospels*; Barclay, William, *The Daily Bible Study Commentary*, volumes on Matthew, Mark, Luke, and John. Earlier books which should Christian imagination and insight would be Bowie, Walter Russell, *Personalities of the Bible* (check on this title as my copy has vanished!); Whyte, Alexander, *Bible Characters* (old but still sparkling with imaginative insights and moving applications); Chappell, Clovis—his books on Bible characters, as well as those by the late Clarence E. Macartney. The late Dr. Edwin McNeill Poteat's books on personalities associated with Jesus and his passion should prove fruitful. Dr. Carl A. Glover also published a careful study entitled *With the Twelve*.

Here is the first sermon suggestion. *The Making of Messengers*. Text: Mark 3:13-19. Objective: "Just as Jesus Christ made the twelve disciples the messengers of God's Word among men, we too, are made messengers through Christ. Christian responsibility in terms of discipleship would be the theme."

Introduction: Jesus had come to a crucial point in his ministry. He had to choose the most effective method of making his message known. He came to lead men into a new relationship with God, to make God's way known among men. He wrote no books, composed no liturgy. He did not possess any media of mass communication. How could he make the transmission of the message continuous and permanent?

(1) He chose twelve that they might be with him. See Mark 3:14. These men remained his companions. These chosen men identified themselves with him. They stayed to learn, listen and understand. This is what we must do. "We must see what he saw, feel what he felt, hear what he heard—we must understand and know." Here the preacher should spell out what this means today. Does it not include saturating ourselves with the biblical message? Does it not mean trust and obedience? Does it not involve obeying his direction, "Follow me" in the situations in which we are involved?

(2) He chose his first followers not only to be with him to learn of him, but to go forth and preach. They came to him that he might send them out as heralds. They were to be his representatives. Won to him, they must win others. They were entrusted with the message. It can be summarized in John 1:14 and 1 John 1:3.

Conclusion: "as the disciples were sent out to preach the Word, they shared with others the love they found in Christ. They spoke the words of life in varying ways." We have similar gifts, methods, opportunities, obligations. To quote Professor William Barclay, "if we would learn what discipleship is we will do well to think again of these disciples." (*Daily Study Bible*, Matthew, vol. 1).

III. *The Man Who Became a Rock*. (From Shifting Sand to Solid Granite). Text—John 1:40-42. Objective: "Just as Peter was unstable and grew into stability," we too can move from wavering into firm faith. Introduction: Who was Peter? A fisherman, a married man, a Galilean, courageous, temperamental, quick-tempered, impulsive, easily provoked, and loyal to the end. He is the leader of the apostolic band, their spokesman.

(1) The natural man. Peter was valiant and fearless. He was decisive even when he made incredibly bad or stupid decisions. Recall how he tried to walk on the water, and also his response to Jesus as the Christ.

(2) The changing man. His impulsive, responsive nature often got him into trouble. Peter would "swing" from one extreme to another. Recall his response to Jesus' washing of the disciples' feet; first Peter protested, then asked for a complete cleansing. Think of his denial of his Lord and his subsequent heroic allegiance.

(3) The changed man. Peter became a different man. He realized that in spite of his failures he was accepted and pardoned. Keeping steadily in the company of Jesus Christ, before and after the resurrection, is the explanation. The shifting pebbles were transformed into solid rock. He had grown into maturity.

Conclusion: "In our attitudes and beliefs we are unstable." Security is not within ourselves. We need to acknowledge our weakness and turn it—turn ourselves—over to Christ. In the school of Christ, and in his service, we can grow "in depth" of conviction and loyalty. Peter learned to be unmoveable and steadfast. So can we. Christ is accessible to us as to the Big Fisherman long ago.

IV. *Sons of Thunder*. Text: Mark 10:35-39. Objective: "In the brothers John and James we see many similarities and at the same time we see individuals who served their God in different ways.

As they served in response to God's will, we too must serve through our response to God's will."

Introduction. Here we may give something of the family and vocational background of these Galilean fishermen. Mark helps us to see them as Cromwell insisted his portrait painter see and paint him, "warts and all."

(1) **Characteristics of James and John.** (a) They were ambitious. They wanted cabinet appointments. They were actually closer to Jesus than any other disciples except Peter. Matthew 1:20 indicates they were financially better off than the others. (b) they had violent tempers. In Luke they wanted to burn up a Samaritan village which rejected them and their Master. They were explosive, and earned their nickname, "sons of thunder."

(2) A word picture of John. John was often overreaching in his ambition. He was intolerant. But in the school of Jesus he became mellow and tender-hearted. Tradition tells us he lived to advanced age. Jerome, the early Church father, relates that in extreme old age his message was one of a gentle Christian, "Little children, love one another."

(3) James seems completely different. He was a man living in the shadow of his brother but without jealousy or what psychologists have taught us to call "sibling rivalry." Legend says that he was the first of the inner circle of Jesus to die a martyr's death. Conclusion: "When asked if they could drink the cup of Christ, they responded by saying that they could." Both may have died martyrs' deaths. "They were ready like the ox—for the altar or for the plough. We must be ready for either."

V. The Glory of the Second-Rate. (This is not Mr. Kuehn's title, but the pump-primer's). Texts: John 1:40-42, John 6:8-9, John 12:20-22.

Objective: "Through personal relationships Andrew brought many into a relationship with Jesus Christ. He was a 'behind-the-scenes' man, a second-rater in terms of popularity. In all this, Andrew thought of only one thing—sharing that which he had found in Jesus with others." We too are Christ's men and women to share the unsurpassed riches in Christ we have experienced.

Introduction: Andrew was martyred. According to legend he requested that he be crucified on an X-shaped cross because he felt unworthy to die on a cross shaped like that on which his Lord died. This legend tells us much of Andrew's

personality. This brother of Peter, Galilean fisherman from Bethsaida, was always eager to bring others to Christ.

(1) Andrew put himself last. Jesus was first, others next, Andrew third. He introduced his brother to Peter, and now Peter was the leader of the company under their Commander. Andrew was never admitted to the inner circle, but he never showed resentment. (a) "he was one of those rare individuals who was prepared to take a second place. (b) he did not care who received first place as long as the work was done." Andrew reveals to us the need for selfless service. Do you know Whittier's lines which begin, "Others may sing the song"? Whittier's conclusion is Andrew's: what matter I or they, so long as the right word is said, the right song is sung, the Christlike deed is done.

(2) "Andrew was always eager to share with others. He hoped that Jesus could use any gift that anyone could bring to him.

(3) "He brought the Greeks to Jesus. Philip didn't know what to do with them when they made their request to see Jesus. Andrew brought them straight to the Lord."

Conclusion: Andrew found his life in bringing others to know and serve Jesus Christ. He may have been a second-rate or third-rate or fourth-rate intellect or leader. But as Charles Darwin said, such persons can be of enormous importance. They belong to the "useful mobs of mediocrity." Marconi, pioneer of wireless and radio, acknowledged his indebtedness to an unknown scientist named Tay. David Livingstone owed an unpayable debt to the handful of Africans who were his companions on expedition after expedition. What would Paul have accomplished without Silas, Timothy, and others? As Dr. R. J. McCracken has said, "the superlative achievement of great men is rooted in the faithfulness of the unknown and obscure." "The challenge of the Christian faith is to forget oneself and serve man and God to the glory of God, as did our Lord Jesus Christ."

Parson's Book-of-the-Month

This month let me commend a single book. It is a book for preachers. I have tested its worth by hearing a discerning theological student report that he found it "immensely helpful in preparing biblical sermons." It is *Preaching on the Books of the Old Testament* by Dwight (please turn to page 46)



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Hymnologists Take Liberties with Poetry

Poets Tremble in Their Graves

Belle Chapman Morrill*

John Wesley, in the preface to his "Collection of Hymns", put out in 1780, referred to people who were reprinting the hymns he and his brother Charles had written, without giving the authors' names. "They are perfectly welcome to do so," he wrote, "provided they print them just as they are. But I desire that they would not attempt to mend them." This "mending" of hymns continues today in spite of stricter ethics regarding the proper use of literary property.

Now the character of the poet's work makes changes more serious in poetry than in most prose. Being set to a pattern, poetry that is to be sung must be compact, with no padding. It must use the exact word for the meaning, suggesting a picture or mood. Unless it is a very vigorous hymn with strong meaning, harsh consonants should be avoided. The liquid consonants, l, r, m, n, and w, and long, rather than short vowels make the words more singable. The change of one word may not only weaken the effect, but it may violate the author's meaning.

To be sure some changes are more embarrassing than serious. If you know many hymns by heart, and like to sing without looking on the book, you may have trouble with a hymn like "How Firm a Foundation," in a strange church. More than once as I began coming out with a strong alto on "righteous, omnipotent hand," I have realized that others were beginning to sing "gracious". Switching quickly I sometimes ended up with something like "ri-acious."

"Dear Lord and Father of Mankind" concerns me more when the hymnal has "feverish", instead of "foolish" in the first stanza. "Foolish" is what Whittier wrote in the original poem "The Brewing of Soma," from which the hymn is taken. "Soma", an intoxicating sacred drink, was supposed to bring men nearer to the god. Even Christians, Whittier

wrote, try "foolish" ways for reaching God.

Is it "Love Divine, all love excelling," or "loves excelling?" "Loves" is what Chas. Wesley wrote, and is surely more meaningful. "Love" is more abstract. "Loves" is personal, as one thinks of those who are dear to him, yet whose love is far below God's love.

Isaac Watts' great hymn based on the 90th Psalm is given variously in hymn books as "Our God, our help," and "O God, our help." The latter version was first made by Chas. Wesley, perhaps because that is easier to sing than the two "ours" so close together.

"Stand up for Jesus" loses some of the strength of the third stanza when "Put on the gospel armor," is followed by

"And watching unto prayer," instead of the original line, "Each piece put on with prayer," which follows the figure in the preceding line.

Years ago I had an unsuccessful argument with a girls' club leader over the hymn "I would be true." She was teaching the girls to sing, "And forget my weakness" in place of,

"For I know my weakness." She was afraid they would get an inferiority complex!

Muriel Lester, the famous English social worker, once expressed her regret that the second line of "When I survey the wondrous Cross," had been changed in most hymnals from

"Where the young prince of glory died," to

"On which the prince of glory died." She contended that the tragedy of Jesus' youth was a strong point that should be retained. That version is still used in the Episcopal Hymnal.

Some hymn changes have evidently been made in the interests of theology. A few seem to dilute the original, perhaps in the attempt to make it acceptable to different viewpoints. In recent years many hymn books, in their use of "For the Beauty of the Earth" have substituted for the implication of Christ's Deity in the line,

"Christ our God, to Thee we raise," the line

"Lord of all, to Thee we raise."

Another tendency has been to take the Trinity out of Bishop Heber's strong hymn "Holy, Holy, Holy," by making first and fourth stanzas end like the second,

"Which wert and art and evermore shalt be."

Other changes are sometimes made to bring out a stronger doctrinal emphasis. The author of "Beneath the Cross of Jesus," breaks out into rhapsody as he writes,

"The wonder of his glorious love." But one denominational hymnal has changed the word "glorious" to "redeeming."

An unfortunate situation often develops when a different author writes additional stanzas, which may change the meaning of the original, or load it with too many different ideas.

In the early 1900's a very lovely two stanza hymn on fellowship with God in service was a great favorite with young people. It was written in simple, present day language, and followed the rule of good poetry by suggesting rather than preaching.

A few years later another stanza was added by a different writer, which in more or less Victorian language, described the reward to be received "within the jasper wall." I wonder if this change has transferred the appeal to senior citizens at the expense of the younger group for which the original was written.

But the change in words which distresses me most is in the anthem setting of George Croly's beloved hymn "Spirit of God, Descend upon my Heart." Here nine of the twelve lines used, are changed in meaning. The line which seems to violate the author's thought most seriously is in the second stanza where the original

"I ask
No angel visitant, no opening
skies,"

becomes "Just send Thine angel thoughts through op'ning skies."

To be sure there are some changes

*Belle Chapman Morrill, a poet in her own right has had many of her verses published in "Church Management." She lives in Rochester, New York.

which are definitely for the better, such as the accepted one in "Rock of Ages." There the present line "When my eyelids close in death," was originally

"When my eyestrings break in death", because of the belief that death was caused by breaking of "eyestrings." Another good change was made in the Student Volunteer Hymnal some years ago when "heathen" lands was changed to "distant" lands in line with greater respect for people of other religions. Another change in a missionary hymn is the more recent use of "Christian" for "Zion", in the stirring hymn, "O Zion Haste."

As you sing hymns, then, consider the feelings of the poor poet, lest he rise in his grave at the words put into his mouth.

(Finis)



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Religious Drought in Denmark*

The Danish YMCA enjoyed a strong Christian youth movement a few years ago, but it declined. Dr. Brodersen, like other Lutheran pastors, didn't seem to know what the church was doing about youth, but he was sure they were going to do something. "Pastors in the country places gather the young people together for monthly meetings in their homes", he said hopefully. Christian education as found on North America is little known in Denmark.

Although it is difficult to find signs of it in their churches, he says there is quite a bit of social life in and about the churches, and Danes have a joke that their communion service is over the coffee table.

The Danish church carries on overseas mission work. "It's easier to get money than men to go as missionaries," he says.

Danish clergy are well-trained in the universities. Few of them are fundamentalist. Karl Barth and the continental school had a vogue. "Barth came here once and was surprised that the young ministers who claimed to be Barthians out - Barthied him." Dr. Brodersen says existentialism is in vogue among the younger men, and Bultmann the most influential theologian.

Denmark has compulsory religious education in the schools. "And that's a problem," he said. "I don't mean it isn't a good thing, but in all other subjects the children have examinations. Not in

religion. So many teachers will use the religious periods to review other work they consider more important."

Danish pastors emphasize confirmation classes above all other work. There are two classes a year theoretically, each class receiving instruction for six months. Because of the longer vacations, most classes are held in winter and spring.

Church for Art

On my way to visit the dean, I got to the wrong cathedral, an old one that now functions as an art gallery where there was a sale of modern painting. The chancel with the holy table and cross had been boarded off, and were collecting dust. Out in front there were some fine nudes for sale.

When I asked Dr. Brodersen about it he couldn't understand at first what I meant, although the cathedral was less than five minutes' walk from his own. Then he remembered it was a church that had been closed. He said they didn't need two. He didn't know just what it was being used for, but was surprised when I told him.

I also visited the old castle at Fredricksborg, where the Royal chapel serves as parish church for the town. I noted about 250 seats. The town population is 10,000. When I asked the guide, she shrugged her shoulders and said, "Well everybody doesn't go to church." The dean didn't know whether the town had another church or not. It has.

*From an article in "The United Church Observer" of Toronto, Canada, by A. C. Forrest.

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NEW BOOKS

HISTORY

JESUS IN THE GOSPEL OF MATTHEW, by Edward P. Blair. Abingdon Press. 176 pages. \$3.00.

Discovery of the Dead Sea Scrolls has prompted the writing of many books. This is one of the best. It provides the reader with an up-to-date survey of the contributions made by recent New Testament scholarship.

Dr. Blair, who is Harry R. Kendall professor of New Testament at Garrett Biblical Institute, offers both a characterization and an explanation of Matthew's Christology, with the emphasis on the former. In explaining why Matthew's Jesus appears as he does, the author suggests that the writer of the first gospel was strongly influenced by the Hellenists among the early Christians in Jerusalem. He also explains why this theory is consistent with and supported by the emphasis in Matthew on presenting to the Jews a rationale for the existence of Christianity.

The really vital contribution of this book is in the explanation of Matthew's doctrine of salvation. The author builds his presentation around four words—knowing, believing, being, and doing. The gospel as presented by Matthew is intended to call men to a perfection which is manifested by an inward goodness and an outward compassion for others that constrains the believer to action.

L.E.A.

SELECTIONS FROM EARLY CHRISTIAN WRITERS, selected and translated by Henry Melvill Gwatkin. Fleming H. Revell Company. 196 pages. \$3.00.

This is a very interesting and helpful book to students of church history. It contains seventy-five selections from writings of the church fathers. The left-hand pages give the Roman and Greek texts.

Excerpts are used from the *Didache* and a wide number of the church fathers, including Eusebius, Justin, Tatian, Hippolytus, Cyprian, Irenaeus, Tertullian, and others.

The reader will find many illuminating comments which will give insights into the early years of church history (to the time of Constantine).

For instance, take the material discussing the authorship of the Apocalypse written by Dionysius of Alexandria. He is sure that the author is not the John who wrote a gospel and an epistle. In fact, he finds that the style of the writer is quite different from any gospel writer. The reason: "For the former are written not only without error, as regards the rules of Greek, but very elegantly in words, in reasonings, and in arrangement of explanations. We are far from finding in them a barbarous word or a solecism or vulgarism at all. . . . That the other (author of the Apocalypse) saw a revelation and received knowledge and prophecy I will not dispute; however, I see that his dialect and language are not accurately Greek, but that he uses barbarous vulgarisms and in some places downright solecisms."

Not bad textual criticism!

W.H.L.

LECTURES ON GENESIS, 6-14 (*Luther's Works, Volume 2*), edited by Jaroslav Pelikan. Concordia Publishing House. 433 pages. \$6.00.

In the fifty-six volumes of the American edition of Luther's works, eight, or one-seventh of the entire series, have been assigned to this classic interpretation by the German reformer. Among the interesting sections treated in this particular book are those dealing with the Flood, Noah and his descendants, the Tower of Babel, and Abram and Lot.

Although the reader must have misgivings about the sixteenth-century custom of reading Christ into Old Testament history, one is nevertheless constantly amazed by the scholarly method and painstaking detail with which Luther proceeds, even to searching out all possible etymological leads in Hebrew names. He is free to use the allegorical method where it suits his purpose, although he is by no means shackled by it as were so many of his contemporaries. Among his sources Luther was probably more dependent on Nicholas de Lyra and Burgensis than on any other early commentators.

As in the case of the first volume of these translations, both the translator and the editor are concerned with the purity of the text. To them it seems quite obvious that these commentaries of Luther, even in their definitive Weimar edition, are hardly the exact words of Luther. They seem to be derived from comprehensive notes taken by some of Luther's students and edited by Veit Dietrich. This becomes quite obvious when incidents which occurred after the lectures were delivered are recorded in the text. That the prevailing spirit in these lectures is Luther's is, however, beyond any shadow of doubt.

The superb translations from Latin, as in the first volume, have been done by George V. Schick.

R.W.A.

WORSHIP

THE PASTOR'S PRAYERBOOK, compiled by Robert N. Rodenmayer. Oxford University Press. 319 pages. \$5.00.

Public prayer remains a dilemma that tends to grow more rather than less profound as one matures in the ministry.

Shall I pray without forethought whatever? Shall I muse upon a topic, but depend upon the inspiration of the moment for language in which to phrase my musing? Shall I spend much time and labor in polishing phrases for a written prayer of my own? Or shall I depend largely upon "great prayers" of other persons?

After experimenting with all of these approaches, I have come to lean more and more upon the final one—especially in formal worship. Therefore I frankly welcome this most recent anthology of prayers.

Arrangement is by both topic and occasion. There are, for example, twenty-four prayers collected under the heading "Trouble" and fourteen under "Civic and Patriotic." A subject index adds greatly to usefulness of the volume.

Author Rodenmayer read 1,800 prayers in making his selection. Most of his have the virtue of being well adapted for oral use—a factor not always taken into account by compilers of prayers for public use.

Most selections are comparatively brief.

To many pastors this factor will constitute the chief weakness of the anthology. But it might be an interesting experiment to select pulpit prayers from this book for a month or two, then see whether members of the congregation object to their brevity!

W.B.G.

LENTEN-EASTER SOURCEBOOK, edited by Charles S. Wallis. Abingdon Press. 224 pages. \$2.95.

A glance at the back of the jacket makes a preacher's mouth water—for the entire space is occupied with a list of this book's contents, focused entirely upon Lent and Easter.

Arrangement goes far to meet the author's purpose of providing "a homiletic and worship resource volume for pastors and church workers." Literally, there is something here on every facet of the Easter theme.

Both ancient and modern thinkers are well represented. Few excerpts exceed two paragraphs in length, however. This means, in practice, that the material is not so much a source of intellectual and spiritual stimulus as "sermon fodder."

If that is the role you would like a book to play, the present volume will please you mightily. Desperate for a topic, an illustration, or a well-phrased prayer, you may turn to Wallis' sourcebook and find it in a matter of minutes.

This is not a book one is likely to read in its entirety, ever. Approached in that fashion, it would prove hopelessly dull. But treated as a resource tool, it is good insurance to have upon the preacher's working shelf.

W.B.G.

HEART IN PILGRIMAGE, by Reginald Cant. Harper & Brothers. 148 pages. \$2.50.

The subtitle of this book is "A Study in Christian Prayer." Its author is canon and chancellor of York Minster Cathedral in England. It is the Harper book for Lent in 1961. The book grew out of some lectures at the General Theological Seminary in New York in the spring semester of 1959.

As there is a plethora of books on prayer, this volume seems to be more practical than profound. The chapter on difficulties deals largely with temptation. Temptation is an enemy of prayer, but prayer has many respectable and genuine enemies which might as well not exist as far as this work is concerned. This book is most valuable when it deals with practical techniques of how to pray.

H.W.H.

GOD'S SON AND GOD'S WORLD, by A. A. Van Ruler. Wm. B. Eerdmans Publishing Company. 79 pages. \$2.00.

As we begin our study of the sixteen meditations found in this volume, our first general impression is that they were produced on the other side of the Atlantic, their author being professor of dogmatic theology in the University of Utrecht, the Netherlands. Next, we notice that the material is definitely divided into two distinct parts. The first seven meditations are based on the "I am" statements of Jesus, as found in the Gospel of John; and the other nine, on the poetry of nature in Psalm 104.

Dr. Van Ruler shows some consciousness that he will be criticized for joining these

two biblical backgrounds in one study. In defending his point of view he states that "the two thoughts really do belong together." That there is an element of truth in this defense cannot be denied. Basic biblical teaching cannot be separated. Yet the emphasis on the closeness of the relation between these widely separated verses may impress some readers as being somewhat forced.

The main fact, however, is that we have here sixteen lucid, illuminating, and inspiring biblical interpretations. That seven of them are from the New Testament and nine from the Old is not a matter of particular importance. The big value of this book is the thought-provoking spiritual insight which characterizes its expositions of world-shaking religious truths. Both phases of the book are highly valuable and are worthy of being read repeatedly. *God's Son and God's World* is not a large book, but it is full of ideas.

L.H.C.

SERMONOLOGY

THIS WORLD AND THE BEYOND, by Rudolf Bultmann. Charles Scribner's Sons. 148 pages. \$3.50.

Not all sermons belong to the same homiletical pattern. There are innumerable different aspects of truth. Consequently it would be futile to look in one volume of sermons for the emphasis which we find in another. The twenty-one discourses found in *This World and the Beyond* do not come within miles of being what might be termed "typical American preaching."

At the outset we must recognize the fact that these are not American sermons. The subtitle of the book is "Marburg Sermons," which is a translation of the German title under which it originally appeared. The author is one of the most distinguished of modern New Testament scholars. The sermons were preached in Marburg between 1931 and 1950. Naturally this background of confusion, uncertainty, and tragedy was not without its influence on them. Yet, as Professor Paul Schubert of Yale Divinity School has said of them, they are "affirmative, confessional, and moving."

They are, as we would expect, expository, theological, and spiritual. Although they can hardly be characterized as conventional in the American sense, their language and approach is decidedly that of Germanic preaching at its best. Unlike many of the sermons with a continental background, they contain a number of rewarding quotations from the great German poetry of an earlier day. As a rule these passages are printed in German and translated into English.

One looks in vain for the epigrammatic style of many British and American preachers. Yet the thought is clear and fascinatingly readable. The fact that much of its is outside the beaten track gives the sermons a freshness which makes them exceptionally stimulating. The sermons belong to the homiletical tradition of Martin Luther, but they apply the great truths of the past to the issues of today. The result is a book with high possibilities of intellectual inspiration and practical helpfulness.

L.H.C.

THE NEW LIFE, by Theodore Parker Ferris. The Seabury Press, Inc. 130 pages. \$2.50.

Good sermons are rooted in the past. And just as truly are they a part of the present. Whatever its scholastic or literary merits, a sermon having to do exclusively with the issues of yesterday is a failure. The discourses in this volume by the rector of Boston's famous Trinity Church cannot be read without thinking in terms of specific issues and contemporary events. The very title of the

book brings out the thought that a vital Christianity has an immediate applicability to the problems of live men and women who are being called on to grapple with various aspects of the world immediately around them.

Although these sermons are not introduced by conventionally placed texts, they are distinctly biblical. For example, the second sermon, "Beginning With New Life," has as its background the occasion when Jesus told Peter and his associates to take their boats farther out into the lake and let down their nets. Another illustration of the background of these discourses is the eighth sermon, "The Great Surprise," which is decidedly an Easter message. It begins as follows: "Three women were on their way to the cemetery where Jesus had been buried less than two days before. *** It was Sunday, early in the morning, the sun was just coming up." An-

other sermon with a background easy to locate is "The Story of the Two Giants," which obviously is based on the account of the battle between David and Goliath.

As we read these fourteen sermons, again and again we come across passages which cause us to think in terms of aspects of life which some of us are called to face time after time. A practical thought from the second sermon, which has for its topic the title of the book, reads as follows: "The old life was a kind of self-preserving life, protecting yourself, trying to save your life, looking out for yourself, because of all the anxieties that threaten your existence—death, insecurity, poverty, disease. The old life was a self-preserving life. *** The new life was the life in which the causes for fear and anxiety still existed, but in which the activity of fear and anxiety was swallowed up in trust and confidence."

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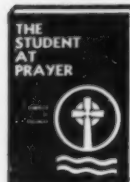
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L.H.C.

CAN I KNOW GOD? by W. E. Sangster. Abingdon Press. 175 pages. \$2.75.

The seventeen sermons in this book are in a sense a farewell message from its author. Until his death in 1960, Dr. Sangster was General Secretary of the Home Missions Department of The Methodist Church in Great Britain. He is also remembered as the minister of Westminster Central Hall, one of the noted preaching centers of London. In addition, he won high distinction on both sides of the Atlantic as the author of more than a dozen widely read books.

The Preface to this volume is a sparkling, original, and especially stimulating discussion of certain important aspects of homiletics. Its first sentences give the reader a direct contact with the author. Dr. Sangster begins by saying, "I am a traveling preacher, unable by reason of sickness either to travel or preach." One of the sentences in this Preface reads as follows: "What makes a sermon gratefully memorable, I imagine, is its authoritative meeting of some deep personal need—and this is the fruit of God's response to the preacher's prayer for the right theme for the occasion."

At the outset the reader is challenged by the subjects of these seventeen discourses. At first one may be somewhat puzzled by the caption of the tenth sermon, "The Three Groans." This sermon, like the other sixteen, is prefaced by a text, or in this case three texts, all having to do with "three groans of Paul" (Romans 8:22, 23, 26). The closing sentences summarize the outline of the sermon: "Hear the groan of creation. Hear the groan within yourself. Hear, with exciting wonder, the Spirit, making intercessions for us with groanings which cannot be uttered. Three groans! God's last word is not a groan, but joy, joy, joy."

Another title which stands out conspicuously is "What to Do When You Stumble." Here the text is from Galatians 6:1, "Over-taken in a Fault." The topic, "God's Law Is Not on Approval," is based on Psalm 19:7: "The law of Jehovah is perfect, converting the soul."

These sermons are rich in illustrations at their best. In addition, they are biblical, practical, and constructive. They are fine examples of the preaching which meets deep personal needs.

L.H.C.

COMMUNICATION

LANGUAGE AND RELIGIOUS LANGUAGE, by Jules Lawrence Moreau. The Westminster Press. 207 pages. \$4.50.

Every Christian has an obligation as a missionary to communicate his faith to his neighbors. This excellent book describes the barrier that language places in the path of such communication. First of all, today's Christian must understand the meaning of God's coming in Christ. Since Jesus spoke Aramaic and our earliest records of his life and teachings are written in Greek, we immediately are confronted with the problems resulting from translation. This is further complicated by the fact that most American Christians have no knowledge of Greek and therefore the *kerygma* must pass through another translation.

Dr. Moreau takes this problem as his starting point in this stimulating study of religious language. He points out the baffling problems faced by translators seeking the appropriate word or phrase as they translate the language of the Holy Scripture. Next comes the need to understand not only words

but also meaning. This is complicated by the various secular meanings ascribed to different words that also have unique religious connotations.

The author then moves from this level of mechanical problems of translation to the level of translation of meaning which involves both semantics and philosophy. He suggests that the church's prime task is to communicate to a changing, secular world the timeless message of God as expressed in Christ. This involves three important concepts.

First is an understanding of the biblical structure of meaning. Dr. Moreau emphasizes that the church must first ascertain what it is seeking to communicate before it can begin the process of communication. Secondly, it requires an understanding of the secular world which is made up of many different and changing segments. The church must understand how this secular environment differs from the Christian affirmation of what the world should be. Third is the need for a religious language that can bridge the gap between these two worlds. This is more than a mere translation of words from New Testament Greek into English or Japanese or Russian. It requires a language that reflects both the view of the church and the view of the environment to which the message is directed.

This book is the first volume in the "Westminster Studies in Christian Communications." If succeeding works in the series are of the same high standard as this one, the whole venture will be a notable and valuable contribution toward bringing the insights of the Christian faith to bear on the real needs of contemporary society.

L.E.S.

LANGUAGE, LOGIC AND GOD, by Frederick Ferre. Harper & Brothers. 184 pages. \$3.50.

Dr. Ferre is a member of the department of religion at Mount Holyoke College. This book attempts to fill the need for an introduction to contemporary linguistic philosophy as it bears on theological discourse. Material for the book was gathered in both England and this country. It was written at the request of Dr. Ferre's students in contemporary philosophy who desired some explanations concerning theological speech.

The book has two purposes to serve. First, it sets forth the central issues and arguments concerning theological discourse for those readers who have familiarity with traditional philosophy but who are relatively untrained in contemporary philosophical practices. In the second place, it attempts, as the author states it, to "place into perspective the present state of philosophical and theological discussion in this area of burgeoning interest."

In this small volume the author offers a beginning in the quest of understanding religious terminology and its use. He promises further study and expansion in future writings of some of these ideas given in this book.

W.L.L.

CONTEMPORARY RELIGION

THE REBIRTH OF MINISTRY, by James D. Smart. The Westminster Press. 192 pages. \$3.50.

From every corner we are hearing the cry that the only antidote for the contemporary success (success judged by materialistic standards) of the Christian church is a return to the Bible. Professor Smart analyzes this paradox from the perspective of twenty years in the pastorate combined with a profound understanding of the biblical concept of ministry. He contends that the church has become a religious institution which exists

for the sake of man, not God. In our day the church has become secularized and departed from its biblical role. This perverted institution has captured the Christian ministry and identified both the church and its ministry with the purposes of civilization rather than the will of God.

In an eloquent and impressive manner the author makes a number of provocative points. The key test of the Christian ministry in any time or place of history is whether or not the particular ministry under scrutiny is a valid continuation of the ministry of Jesus Christ. The centrality of the preaching ministry can be defended only if the preaching is in the biblical tradition. The minister, if he is to fulfill the functions of his ministry in a responsible manner, must first of all be a theologian. These are but three of the statements Dr. Smart makes in support of his contention that many of today's ministers are not fulfilling their basic biblical role. It is quite apparent to any observer of today's religious scene that many people are not in agreement with him on these and other points. Very often the emphasis is on the minister's skills as an administrator, organizer, counselor, promoter, or salesman, and his "success" is judged by these standards.

Like many other books dealing with the tribulations of contemporary religion, this one is strongest in its diagnosis of the illness and weakest in its attempt to prescribe a cure. In this volume this is at least partly a result of the choice of subject matter. There is great confusion today over what the Christian ministry should be. Dr. Smart offers a persuasive case for what it should not be and an extremely broad concept of what it should be. His contribution should provoke many discussions by both laity and clergy on the role of the ministry and particularly on the interrelation of church and ministry.

L.E.S.

THE LIMITS OF REASON, by George Boas. Harper & Brothers. 162 pages. \$3.75.

This is the third volume published under the auspices of Religious Perspectives. The two previous volumes were *The Historic Reality of Christian Culture*, by Christopher Dawson, the English Roman Catholic philosopher, and *The International Conflict in the Twentieth Century*, by Herbert Butterfield, the English Protestant historian. A very distinguished and mixed group of thinkers act as an editorial board for Religious Perspectives, including such well known names as W. H. Auden, Karl Barth, Jacques Maritain, and Paul Tillich. The chief editor is Ruth Nanda Anshen, and in a few pages of introduction she explains the meaning and purpose of Religious Perspectives.

"Religious Perspectives represents a quest for the rediscovery of man. *** It is the hope that the rediscovery of man will point the way to the rediscovery of God. *** Religious Perspectives is nourished by the spiritual and intellectual energy of world thought, by those religious and ethical leaders who are not merely spectators but scholars deeply involved in the critical problems common to all religions. *** These volumes will seek to show that the unity of which we speak consists in a certitude emanating from the nature of man who seeks God and the nature of God who seeks man. *** Religious Perspectives is therefore an effort to explore the meaning of God. *** Religious Perspectives attempts to show the fallacy of the apparent irrelevance of God in history."

George Boas is emeritus professor of philosophy at Johns Hopkins, now acting as a visiting professor at the University of Pittsburgh. Already well known in his specialty through more than a dozen books, he now carries out the aim of this new movement

of thought within the Christian camp. After a brief Preface he presents his point of view in six chapters. Like most philosophers, his style is not altogether easy to follow, but it carries with it, somehow, a sort of warm, down-to-earth friendliness, as though the author were well acquainted with human nature and the strange facts of experience. The book is hardly one that will receive a wide public reading, but those of philosophic bent within and without the Christian circle will find both interest and stimulation.

F.F.

THE MINISTRY AND MENTAL HEALTH, edited by Hans Hofmann. Association Press. 251 pages. \$5.90.

Eleven authors, including the editor, present new directions in the training of ministers in counseling roles. Reports of new programs from Yale Divinity School, Union

Theological Seminary, and the University of Chicago, psychological studies of seminary students, and the relationship between religion and psychoanalysis are some of the major ideas these men bring. Paul Tillich begins it all with an essay on the impact of pastoral psychology upon theology. Others who contribute are of equal leadership in their fields. James Dittes, of Yale; Earl Loomis, of Union; Parsons and McClelland, of Harvard; and Drs. Keuther and Booth, practicing psychiatrists, are among those better known.

This is a remarkably clear presentation that should be a help to older ministers in understanding their counseling role as well as to the younger men now on the immediate firing line of religious-psychological relationships.

H.W.F.

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Girl met boy. And then Elizabeth Barrett Browning went home and wrote words which thrill boy-meets-girl relationships one hundred years later:

The face of all the world is
changed, I think
Since first I heard the footsteps
of thy soul
Move still, oh, still, beside me,
Where I
Was caught up into love, and
taught the whole
Of life in a new rhythm.

The world is full of high moments. Worships there anyone among us, anyone who has not had his share of high moments? Moments which stand out and make us say "That was a high point in my life." Or "That day changed my whole life." Remember?

June 23, 1923? Nov. 27, 1926? Dec. 23, 1931? Oct. 23, 1957?

On those days we really lived. O, God, bring them back once again. Or better, give us new great days.

How rarely such luminous moments come to us—moments when the gift of life is almost more than we can bear, when we are beyond the little island of our frerful selves! Most of the time we

spend our lives on a treadmill, eating, sleeping, going to the job. Like laborers born underground, we live in the dark, scarcely knowing what the light is like until one day a door is opened and, for a fleeting second, we catch a glimpse of blazing sun and eternal sky. Yet how few of us realize that the door is always there, ready to swing wide.

In the lives of all of us there are blazing instants of reality, moments when we suddenly seem to understand ourselves and the world. We stand on—tiptoes. Did you ever say?

"For a single instant I saw the beauty and perfection of the world and I felt as if I were one with it."

It is in moments like these that we truly live. For any one of them we would sacrifice a thousand others. "A kind glory," says John Steinbeck, "lights up the mind."

If only they would last! If only we could learn to open the door more often. Perhaps we can. Perhaps the door has been opened and we have simply failed to see it. We spend ourselves on so many small matters which have no heart or spirit, fretting about money and tormenting ourselves over popularity or success, or so over-concerned about self, that we lose the capacity to live each moment to the fullest.

What must we do so that the quickening light can find its way to us? First we must open our eyes. We grow so used to loveliness, we see so hazily through "the cloud of sleep and custom" that most of us could not tell how a bird wing tilts to match the wind, or a line of light meets a line of shadow.

Because we are blind we set out no welcome for our moments of glory; because our faith is small we do not really believe that when they come they speak the truth. Yet, truly, nothing can come to us unless we have somewhere within us the capacity to believe it, to dream about it.

"One can't believe impossible things," said Alice to the Queen, in Lewis Carroll's beloved story.

"I daresay you haven't had much practice," reproved the Queen. "When I was your age I always did it for half an

hour a day. Why, sometimes I've believed as many as six impossible things before breakfast."

So we find ourselves soliloquizing.

"How weary, stale, flat, unprofitable, seem to me all the uses of this world."

Moments of illumination come rarely to cynics, more rarely still to imitators, those sad folk who take other people's values instead of their own.

And so it appears that moments of illumination come from many sources in human experience. "A great cause does it," says Rufus Jones, the Quaker leader. "A great faith does it. And a great love does it."

In the end it may seem to us that the best thing we have done in life is to cultivate these moments of illumination, not out of a selfish wish to pleasure ourselves but because we know we are made for them.

If you wished to store up great days, what would you do?

Read biography. Pictures therein may stimulate us to live great moments which we can capture.

Notice, in the first place how great moments come from outside.

My introduction to music occurred to me on the first occasion that (my employer) Mr. Pyatt invited me to dinner At the coffee stage we moved to another room, filled with very easy chairs and sofas, and containing a piano-player, a rather novel instrument at that time. Mr. Pyatt suggested trying a few rolls

Well, life has its dramatic moments. The first one he put on was one of the mightiest and most immediately arresting of all compositions, Bach's great organ Toccata and Fugue in D minor. My first hearing of it was a cardinal experience in my life; it will prove literally, a revelation.

I passed the rest of the evening in a sort of bewildered happiness. The bus ride home was through a transfigured London. How I loved it all—the bright lights, the traffic, the dark trees of the park, the great, impressive buildings! I was in a dreamy ec-

*Minister, First Congregational Church, Ann Arbor, Michigan.

tasy at the wonder of life, at its range and complexity, its infinite possibilities. Life! The scale of it! The diversity of it! What undreamed of possibilities lie before him, what new ways of thinking, what new knowledge, what new heights of experience!

And so began for me an altogether richer and wider life.

Gershwin was a son of Tin Pan Alley.

He was born in Brooklyn, New York, in 1898. His childhood and early boyhood were spent, like Berlin's in the city streets, mostly in New York's East Side. His talent at first lay mainly in the pastimes of the streets: roller-skating, punch ball, fights. However, a sensitivity for music was latent within him, and every once in a while something happened to bring it to the surface. He was six years old when he heard Rubinstein's Melody in F in a penny arcade. That melody, he later recalled, "held me rooted . . . standing there barefoot and in overalls, drinking it all in avidly." He was about ten when, playing ball outside his public school, he heard the strains of Dvorak's Humoresque played by a violinist. He stopped to listen. This music was, in his own words, "a flashing revelation."

Or great moments may be initiated inside us.

In his autobiography, Stardust Trail, Carmichael tells how he came to write "the" song. One night, in 1929, he was sitting on the so-called "spooning wall" at the University of Indiana and musing about a girl he had once loved and lost when she deserted him for somebody promising greater security. As he was thinking, and looking up at the star-studded sky, a melody came to him. He rushed over to "The Book Nook", which had a piano, and convinced its proprietor to stay open another half hour so that he could write his song.

Listen to W. C. Handy musing.

"A picture I had of myself, broke, unshaven, hungry for a decent meal, and standing before the lighted saloon in St. Louis without a shirt under my frayed coat. There was also from that same period a curious and dramatic little fragment that till now seemed to have little or no importance. While occupied with my own miseries during the sojourn, I had seen a woman whose pain seemed even greater. She had tried to take the edge off her grief by heavy drinking, but it hadn't worked."



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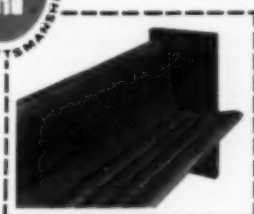
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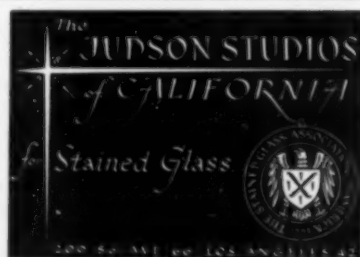
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..... And so W. C. Handy wrote the words and music of "The St. Louis Blues," his classic—certainly the best known blues ever written. Strange to say, in view of the widespread popularity of its immediate predecessor, "The St. Louis Blues" was turned down by every publisher to whom Handy submitted it.

Listen to Marie Curie as she tells us of a great moment. It was 1898.

But this evening she could not fix her attention. Nervous, she got up; then, suddenly:

"Suppose we go down there for a moment?"

There was a note of supplication in her voice—together superfluous, for Pierre, like herself, longed to go back to the shed they had left two hours before. Radium, fanciful as a living creature, endearing as a love, called them back to its dwelling, to the wretched laboratory.

The day's work had been hard, and it would have been more reasonable for the couple to rest. But Pierre and Marie were not always reasonable. They went on foot, arm in arm, exchanging few words.

Pierre put the key in the lock. The door squeaked, as it had squeaked thousands of times, and admitted them to their realm, to their dream.

"Don't light the lamps!" Marie said in the darkness. Then she added with a little laugh:

"Do you remember the day when you said to me 'I should like radium to have a beautiful color?'"

The reality was more entrancing than the simple wish of long ago. Radium had something better than "a beautiful color": it was spontaneously luminous.

"Look . . . Look!" the young woman murmured.

She sat down in the darkness and silence. Their two faces turned toward the pale glimmering, the mysterious sources of radiation, toward radium—their radium.

Her companion's hand lightly touched her hand.

She was to remember forever this evening of glowworms, this magic.

Scientific miracles still happen.

During the mid-year vacation at the U of Chicago in 1936, I was ice skating on what had been the squash court under the football stadium at that school. I recall a collision, falling on the ice, then from nowhere a thousand galaxies of stars came into view. But that was not the most important event

Church Management Volumes Now Available on Microfilm

Church Management's files are fairly complete with copies of its own magazine. However, additional copies of many issues are no longer available. If you are trying to locate material in past issues and do not have them in your own file, it would be well to consult your public library or the library of some theological seminary in your area.

In addition to the original copies, issues for the last eighty years are available on microfilms. The issues for an entire year (October through September), when photographed on microfilm, can be contained in a roll about three inches in diameter.

Microfilms of *Church Management* are available beginning with Volume 28 (October 1951–September 1952). They are made and distributed by University Microfilms, Ann Arbor, Michigan. A special projector is needed for reading the small films. Many public libraries now make these projectors available to their clients. Another possibility is the loan of a company projector from some friend in industry. The film itself is inexpensive. A film with reproductions of issues for a year costs just about the price of a year's subscription to the magazine.

to occur under that defunct stadium. Within a decade would be born on that spot where I went down, the first chain reaction, resulting from splitting of an atom.

Enrico Fermi, a neighbor of our in Los Alamos told me this story.

It was the morning of December 2, 1942. As he and his co-workers stood round about the reactors, one question arose in every mind. "When do we get scared?" They all watched—tense, eager, afraid—until that moment when Arthur Compton went to the phone and called President Conant who (with another group) waited in New York. The circuit opened and Compton spoke over the wires those historic words. "The Italian Navigator has reached the New World." And Conant answered. "And how did he find the natives?"

"Very friendly."

A few nonsense words over a telephone wire had announced to the world that THE ATOM HAD BEEN SPLIT and henceforth a whole new way of life for good or ill had fallen upon us.

The Prince of Wales was a dashing and romantic figure. The way he fought in War I, forcing his way into action over protests of Parliament. The Bachelor King was handsome, athletic, charming. The story of his love affair with Mrs. Simpson, twice-married commoner, was most publicized romance of the century. It precipitated a smouldering political crisis and the world waited for the outcome with excitement and trepidation. One night he came to the radio. Would he renounce the woman he loved

or the crown which had fallen to him? Formerly he stammered. Tonight he spoke forthrightly. Who still remembers that December tenth?

"I want you to know that the decision I have made has been mine and mine alone. This was a thing I had to judge entirely for myself. The other person most nearly concerned has tried, up to the last, to persuade me to take a different course.

But you must believe me when I tell you that I have found it impossible to carry the heavy burden of responsibility and discharge my duties as King as I would wish to do without the help and support of the woman I love."

Caruso's life was a parade of triumphs. His success everywhere was phenomenal. He was the idol of the musical world—sought after, pampered, praised, and worshipped.

On Christmas Eve of 1920, while singing the part of Eleazar in *La Juive*, a blood vessel ruptured in his throat, and Caruso's career was finished. He returned the following spring to his native Naples—a famous, rich yet dispirited old man in his forties. Caruso's life without music was a dreary day-to-day existence.

In her biography of her husband, Dorothy Caruso tells the sad, yet supremely beautiful story, of Caruso's last great triumph.

"Our cars were waiting for us at the gate and beside them stood a young man. He stepped forward

and said, "Signor Caruso, if I come to Sorrento will you give me an audition and tell me what you think of my voice?" I think I have never seen an expression as pitiful as Enrico's when he answered, "You want to sing? Yes, I will hear you. Come tomorrow morning."

I felt a shock when I saw that he had brought with him the score of "Martha" . . . one of Enrico's best-loved operas.

From the first note I knew that the boy had no voice. Enrico stopped him, told him not to be nervous and to begin again. I went to my room to wait.

I heard them talking. The boy began again. I heard Enrico say, "No, no." There was a moment of silence.

And then I heard a voice! I ran to the salon. There stood Enrico, singing as he had never sung before. His voice was like a shower of stars, more beautiful than it had ever been. As he finished the song he flung out his arms. His face was transfigured. "Doro, I can sing! I can sing! I have not lost my voice. I can sing!"

Why don't we have more of those glorious moments? Why?

Or we may not have great moments because we don't recognize them when they arrive.

Remember the man who bought a barometer but returned it next day because that morning it read "Hurricane approaching." Gracie and Hannah could batter, beat, and buffet us but we not feel their touch. We have been defeated so often, worn down by life's problems and irritations that we have allowed our sensitivities and our creativities to grow dull. We have lost the keen, sharp edge of living.

Maybe we aren't aware that greatness is happening to us? Allen Dulles, of our State department, lives in a world packed with great moments because he is on the lookout for them. Why? During World War I he was advised to meet an off-beat strange journalist with a beard and some off-center political ideas. The bearded beatnik, Dulles later discovered, was Nicolai Lenin, who was about to leave Switzerland for Russia to begin a Revolution. Since that day Dulles has insisted on seeing anyone who wants to talk with him. His favorite remarks:

"You never know where lightning will strike." Be on the lookout. Lightning may be around the corner. Look. It's about to strike.

Did those Jews trekking out of Egypt across the deserts of Arabia know they were setting the stage for the greatest drama in history? Did those shepherd itinerant lay preachers, Amos and Hosea, know they were laying the groundwork for a whole new social ethic? Did those disciples leaving their nets, shops, tax booths, know they were about to change the whole calendar system? Maybe we aren't aware we are building great moments now.

Why don't we recognize great moments in our lives?

Maybe we don't have great moments because "I" gets in the way. "I" becomes the point of reference. If we are to catch great moments we must have a point of reference outside ourselves. At least that's how history reads. We allow life to center around "I". We couldn't see a great moment if it shone in our eye. We continually think about little things. "My success", "my popularity", "my security", "my prestige". We never give the world a chance to break in. Our minds so center around self that we would not see an earthquake if it enveloped us.

Maybe we aren't building up great moments because we are not doing. We Americans are chided across the world because we are always doing something. That's why we are a great nation. We did not become great by soliloquizing. We have captured great moments because we have done great deeds. Read biography. Great moments came out of activity. Great moments will never come to us dreaming, drifting, drooling. Great moments don't knock people over the heads. You must participate.

"I know a man who 14 years ago was caught up into third heaven." Who said that? Paul. Once he had been a vacillating man spurred on only by his hostilities. He wanted to oppress those whom he hated and the Scriptures tell us of those cruelties. That sadist is the man who later wrote,

"And now abideth faith, hope, love, these three, and the greatest of these is love."

How could a man be transformed from an oppressor into a man who could write the greatest love letter ever written? By a great moment. What was that moment? 30 years after it happened, he stood before a king and shared that high moment with him. What great moment?

"O king, at high noon I saw a light from heaven, above the brightness of the sun, shining

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round about me. And when we were fallen to the earth I heard a voice say,

"Saul, why persecutest thou me?" And I said, "Who art thou, Lord?" and a voice answered, "I am Jesus, whom thou persecutest. But, rise and stand upon thy feet. I have appeared unto thee for a purpose—to make of thee a minister."

Whereupon, O King, I was not disobedient to the vision."

Just one great moment in his life but because he could stand up and say

"Of the Jews five times received I forty stripes save one.

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

In the journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

In weariness and painfulness, in watchings often in hunger and thirst, in fastings often, in cold and nakedness.

Beside those things that are without, that which cometh upon me daily, the care of all the churches."

(II Cor. 11:24-28)

What happened to him when he surrendered to Christ could happen to us. Why don't we let it happen?

—CM—

PRIMING THE PREACHERS' PUMP

(continued from page 35)

E. Stevenson of the College of the Bible, Lexington, Kentucky. Published by Harper and Brothers, New York in 1961, it is priced at \$3.95. Dr. Stevenson is head of his seminary's department of homiletics and is one of the clearest and most rewarding teachers in the field. You may have seen his earlier book on *Preaching on the Books of the New Testament*. In the seminary circles in which I sometimes travel, gossip has it that the College of the Bible is able to obtain and retain outstanding faculty members by uncommonly generous provision for sabbatical leaves and research. If this is true, Professor Stevenson put his recent sabbatical leave at the American School of Oriental Research in Jerusalem, Jordan to good use for his brother preachers as well as for himself.

Here are 34 chapter-length illustrations in how to make the Old Testament come alive, and that without violating the integrity and essential unity of the whole Bible. This book will enable a preacher to recover and communicate the biblical message as it comes through the books of the Bible which was the Bible our Lord knew and loved. Dr. Stevenson believes that throughout the entire Bible moves the drama of salvation, that "the books are scenes and episodes—some minor, some major." This kind of preaching is admittedly demanding and may be "supernaturally dull." But if the reader follows the guideposts provided by Professor Stevenson, sermons on Old Testament books will be far from dull; inescapably, good biblical preaching is demanding in terms of study, "listening" to the Word as it comes through the words, and in terms of actual preparation. His introductory chapter, "The Old Testament and the Word of God" is excellent in its communication of assured results of biblical scholarship and of a Christian understanding of revelation. Covenant theology will be understood with new clarity by one who reads or hears this kind of treatment. The author's concluding chapters, "How preachers may use this book", and "How teachers may use this book" will be appreciated by both groups. In the former chapter, sensible and useable methods of biblical preaching from Dr. Stevenson's "stance" are outlined. Needed warnings against almost interminable series on Bible books are given. *Preaching on the Books of the Old Testament* is interesting scholarly and useful without providing the lazy preacher with a shelf of deep freeze ready-to-use sermon dinners ready to warm up and serve his hungry or fed-up flock.

• • •

Quotable Quotes

... The Bible needs more than inspired writers. It needs inspired readers. In fact, without human response we cannot even hear the word as the Word. A man who receives the Word is not like a person who has picked up a bundle; he has not added something he did not have before. Rather he has entered into a new relationship with God and hence with his fellows and with himself. Henceforth he is not his own, but God's. And he has not something but Someone; or, to put it more accurately, Someone has him, and he is born anew. —Dwight E. Stevenson, *Preaching on the Books of the Old Testament*, page 8.

It is necessary, and urgent, for the pastors and members of the congregation to accept the older members—as *whole persons*, with their own special and significant contribution to make to the ongoing pattern of life. The church must help older persons, and especially new retirees and pre-retirees, to think of themselves in these terms. It must tell them by word and action that there are no second-class citizens in God's kingdom. Programs which the churches provide, personnel who they train for work with the aging in either the church or the community, must demonstrate this conviction. —Elsie T. Culver, *New Church Programs with the Aging*, pages 135, 136. Association Press, New York 17, N. Y. 1961. pp. 152. \$3.50.

Without the Holy Spirit there can be no true worship in the Church. The fact about the worship of the Church which sometimes drives a man to a kind of wondering despair is that nothing seems to happen. It may have beauty, it may sometimes have a hot wind of emotion, but it so seldom has power. A. J. Gosip used to tell how Thomas Chalmers was once congratulated on a masterpiece of a speech delivered in the General Assembly of the Church of Scotland. 'Yes', said Chalmers, 'but what happened?' There lies the test. Aesthetic enjoyment of beauty, exhilarating experience of emotion, are no substitute for power.—William Barclay, *The Promise of the Spirit*. Epworth Press, London England, 1960, page 112.

Jest for the Parson

A little four-year old was entertaining her mother's guests while the mother was out of the room for a moment. One guest turned to another and whispered, "Not a very p-r-e-t-y child, is she?" "No," the child whispered back, "but awfully s-m-a-r-t."



WHITE AND BLACK CHURCHES

The World Council of Churches has lost one of its member churches in South Africa and received an application for membership from another. The Moravian Church in Western Cape Province has applied for membership.

The Dutch Reformed Church of Africa, the smallest of the three Dutch Reformed Churches in the Union of South Africa belonging to the World Council of Churches, has voted to withdraw from the world body.

Representatives of the church (the Nederduits Hervormde Kerk van Africa) attended a consultation of member churches in South Africa held under World Council auspices last December but formally declined to go along with a statement adopted by the group. The statement rejected "all unjust discrimination" and said "no one who believes in Jesus Christ may be excluded from

any church on the grounds of his colour or race".

The decision to withdraw was taken at a general synod of the church attended by 500 delegates. It is reported that there were only 13 negative votes. The church's constitution states that white members only can belong.

An announcement by the World Council's general secretariat noted that there is an active minority in the church which has consistently protested against its racial exclusiveness. Several contributors to "Delayed Action", a recent volume which protested church support

(please turn to page 51)

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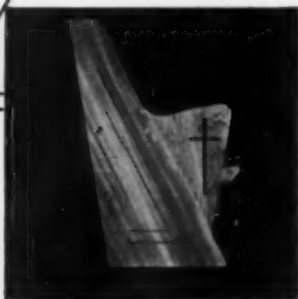
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Group Discusses CHURCH

MANAGEMENT Story



From left to right: Robert L. Durham, Architect, Seattle, Washington; Arthur J. Atherton, Advertising representative, Church Management; Paul R. Roehm, General Manager, Church Management; William H. Leach; T. Norman Mansell, Architect, Philadelphia, Pennsylvania; Arland A. Dirlam, Architect, Boston, Massachusetts; Karl B. Lamb, Lamb Stained Glass Studios, Tenafly, New Jersey; Charles F. Cellarius, Architect, Cincinnati, Ohio

The group in the picture above have just come from luncheon lecture by Dr. William H. Leach, editor of *Church Management*. The luncheon was held in connection with the annual meeting of the Church Architectural Guild of America in the Penn-Sheraton Hotel in Pittsburgh, April 25, 26 and 27, 1961. The speaker's thesis was that *Church Management* was founded in a time when there was concept of local church administrations and no vision of the possibilities of church growth in the future. He drew a parallel between the influence of the journal and the growth of church activities. Some of the highlights were:

Church Management founded in 1924. Not a single theological seminary, at that time had a course on *Church Administration*.

The founders of the magazine saw churches stumbling because they had no concept of relating church business to contemporary business procedures.

The church program up to the beginning of the present century had been a one cell program. A simple one cell building was enough.

In the life of the magazine Sunday schools have evolved into religious education, collections have been supplemented with good programs of church finance, pulpit announcements have grown into well-defined programs of church publicity and public relations, and one cell buildings have given way

to the beautiful functional structures of today.

In all this progress *Church Management* has been prophetic, keeping about a dozen steps ahead of the church leadership.

An interesting illustration shows how the books written by Dr. Leach have introduced each new program of activity.

His first book on church administration was entitled *How to Make Your Church Go* (1922); *Putting it Across*, a study on committee organization and management followed in 1925. Then in succession there were published *Church Administration*, *Church Finance*, *Church Publicity*, *Toward a More Efficient Church*, *Protestant Church Building* and very recently *The Handbook of Church Management*, primarily as a seminary text, but which has had a very substantial sale to ministers in active service.

Dr. Leach related that when the magazine was first started one seminary invited him to speak to the students but the faculty members excused themselves. He asked the dean about the absence and got this answer:

"They feel that our young men can learn to stand on their heads without any assistance of a specialist."

In justification of his work the speaker pointed out that that particular seminary was among the first to adopt his *Handbook of Church Management* as a text.

Notes on Philanthropic Giving*

One of the earliest records of giving is the Hammurabic Code, written about 2000 B.C., which adjured the Babylonian to take care that "justice is done to widows, orphans, and the poor."

As early as 1500 B.C. it was recorded that the Phoenician gods demanded the first fruits of all products be given to the service of religion.

About 1300 B.C., Moses originated an effective technique of philanthropy—the tithe. The tenth part of the yield of the harvest had to be given to the Lord, in support of religion and for the relief of the poor. All through the history of the Jewish race, righteousness has found its most practical and fervid expression in charity.

About 450 B.C., the gentle Gautama—Buddha to us—established in India a religion based upon self-restraint and charity for the poor.

One of the most notable acts of philanthropy which we find was the gift of Alexander the Great in the fourth century B.C. to found Alexandria University in northern Egypt.

Salamon Reinach, brilliant French critic, says that our whole western civilization has been influenced by four central ideas of the Jewish and Christian religions far more than by the philosophy of Greece or the teachings of Aristotle. Of these four ideas, which he calls "the foremost educative force in Europe," one is charity.

About 150 A.D., the Christians began to organize their charity work by creating in each church what they called a Church Fund. In 321 A.D., Constantine gave license to give or bequeath money to the church, and from that time on enormous endowments began to accumulate around these Christian charitable institutions. Two of our noblest modern institutions evolved from these charities—the hospital and the university.

*Gleaned from the new book by Arnaud C. Marts, entitled "Man's Concern for His Fellow Man." Harper, 1961.

The first documentary proof of a hospital is of one established at Caesarea in 369 A.D. by St. Basil.

Merchants and bankers of the fifteenth and sixteenth centuries were generous in trying to relieve poverty and then establishing schools and colleges.

From colonial times on, Americans have contributed to good causes, but the methods they used up to the 1890's were simple and home-made. The early history of Harvard tells of "a number of sheep bequeathed by one man; a pewter flagon worth ten shillings by another; a half bushel of corn from another," all in response "to the loud groans of the sinking college."

Benjamin Franklin was one of the most successful and creative fund raisers of the period. He prepared a special list

of prospects and personally called upon them and raised funds to found a college (University of Pennsylvania), a hospital (Pennsylvania), America's first free library, a Presbyterian church, a volunteer fire department, and many other nonprofit agencies and institutions.

Today, Americans give \$43.96 each, compared to \$5.82 in 1910.



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Ministers' Vacation Exchange



This issue of *Church Management* concludes another year of service to the readers of the magazine. Hundreds of ministers have profited through this department over the past twenty-one years. Hundreds more will make use of it in the years ahead. We will announce the re-opening of this service for the season of 1962 in the February issue next year. Some early birds will probably get their announcements to us in time for that issue. But the real start will be made in the March issue. It will then continue through the number for June 1962. We hope you all have fine vacations and will have time to catch up on your neglected reading—especially any article you missed digesting, from past issues of *Church Management*. We appreciate your many letters. Keep the faith.

Illinois

Newton, Illinois. Presbyterian, former Canadian, will supply or exchange pulpit (parsonage not needed, have trailer) for three or four weeks during July or August with minister of congenial denomination—near lake. Seven room parsonage available. New swimming pool in town. One service, 10:30 A.M., honorarium \$25.00 per. Location: East Central Illinois.

Andrew McMullen, 227 South Van Buren, Newton, Illinois.

Morrison. First Methodist Church. Will exchange pulpit and parsonage for three or four weeks in July or August. We have two girls who will accompany us; one 13, one 16. Our church of 700 members has two services—one at 9:00 A.M. and one at 11:00 A.M. We have a beautiful manse, three bedroom ranch type. We are 130 miles from loop of Chicago, and 11 miles from the Mississippi River. We are in a beautiful setting of Rock River Valley. Would prefer Colorado or West or the North. **David Fouts, 200 West Lincolnway, Morrison, Illinois.**

Maryland

Snow Hill, Maryland. Methodist. Will exchange during August or part of July and August anywhere in United States or Canada. County seat town of 2,600 between Chesapeake Bay and ocean. Modern Brick home. Near Baltimore, Washington, Philadelphia and Tidewater, Virginia.

H. B. Flater, Snow Hill, Maryland.

Michigan

Ann Arbor. Former Methodist Minister with country home near Ann Arbor; only twenty-five miles from Detroit and Windsor, Canada. Complete with large swimming pool; will rent to ministerial family for three weeks in July or August for \$25.00 per week. Bedroom space for 5 or 6 people.

Loren W. Campbell, 8175 Ford Road, Ypsilanti, Michigan.

Detroit, Michigan. Presbyterian. Will supply and exchange manse for four weeks during July-August with minister near a national park in the New Mexico-Arizona area. Four children (12, 10, 5, 2). Pleasant suburban four-bedroom house (modern and automatic conveniences) with quick access to all Detroit tourist attractions and Canada across the river. Enjoyed previous exchanges.

Chenoweth J. Watson, 65 East Columbia, Detroit 1, Michigan.

Will supply any congenial pulpit in Southern Florida during March or April (1962) in exchange for the use of the parsonage or any reasonable honorarium offered. Have two daughters, 11 and 13. **Walter B. Price, Executive Director, The Berrien County Council of Churches, 505 Pleasant Street, St. Joseph, Michigan.**

Upper Peninsula. Methodist. Will grant the use of parsonage and its facilities, modern, for July or August, in

return for two preaching services each Sunday. Situated in the heart of Northern Water-Wonderland, and the Porcupine Mountains.

Ardo A. Carmitchel, Box 158, White Pine, Michigan.

Minnesota

Winona. American Baptist. Will supply or exchange pulpit and parsonage for three weeks during July or August with minister of congenial denomination in the vicinity of Denver, Colorado. Only responsibility here would be to preach on Sunday mornings; honorarium. We have three children, ages 2, 7, 10. They are not allowed to be destructive and would expect the same. Winona is a lovely city of 25,000. Excellent fishing in Mississippi. Swimming in Lake Winona. Free golfing. Two and one half hours from twin cities, and one half hour from La Crosse, Wisc. References if desired. Write:

Walter E. Eckhardt, 366 West Broadway, Winona, Minnesota.

New Jersey

Gillette, New Jersey. Meyersville Presbyterian Church. For first two weeks in August. An hour from midtown New York, Jersey hills or "shore". Church of 300, one Sunday service with honorarium. Three bedroom manse. We have three children. Desire Finger Lakes Region of New York, near Geneva, if possible.

William C. Lehr, 223 Hickory Tavern Road, Gillette, New Jersey.

New York

Pulpit and parsonage of rural Community Congregational Church in New York Fingerlake Region near Cornell offered for something similar in Boston area for the month of July. Honorarium \$25. per Sunday. No weekday responsibilities. **Robert L. Clingan, Box E, McLean, New York.**

Will expect the Same

Toledo, Ohio. Aldersgate Methodist. Nine hundred members. One service on Sunday. Honorarium, \$25. Air-conditioned church. Fine west-end residential district one mile from the Michigan state line. Convenient to Lake Erie, Lakeside Assembly. One hundred miles west of Cleveland. Many vacation and cultural opportunities. Will exchange for the last two Sundays in July and the first two in August with minis-

ter along the southeast coast—Virginia south to Florida.

James A. Thompson, Aldersgate Methodist Church, 4030 Douglas Road, Toledo 13, Ohio.

Pennsylvania

Philadelphia. United Church of Christ (Congregational). Would like to exchange parsonage and pulpit for three weeks, August 21 to September 11, with minister of Chicago church. Small church in city, one service per week. \$15.00 weekly honorarium. Minister will be able to participate in Billy Graham Greater Philadelphia Crusade scheduled August 20 to September 17. Two small children—ages 4 and 2. Prefer city church.

Lowell D. Streiker, 140 E. Allegheny Avenue, Philadelphia 34, Pennsylvania.

Will exchange house in Meadville, Pennsylvania,—near Allegheny College, and fairly close to resort area; for home in New York Metropolitan area, for months of July and August.

Harold J. Quigley, Independent Congregational Church, 346 Chestnut Street, Meadville, Pennsylvania.

Lewistown, Pennsylvania. Evangelical United Brethren. Will supply pulpit in exchange for use of parsonage or will supply pulpit for reasonable honorarium in the Denver, Colorado area, July or August. Husband and wife.

Joseph H. Miller, 125 Logan St., Lewistown, Pa.

South Carolina

Greenville, South Carolina. Southern Baptist Church. Will exchange Pastoriums and Pulpits. (Honorarium is small) first two weeks in August with minister of evangelical Protestant church in upper New York state within 100 miles of Canada. Family of four. Eight room pastorium, two baths. Church within thirty minutes of Blue Ridge Mountains.

W. O. Weathers, 105 Courtney Circle, Greenville, South Carolina.

Dallas, Texas. Brooklyn Avenue Methodist Church. Minister wishes to exchange pulpit and parsonage during month of August. Prefer East Coast. Have 2 boys, 10 and 14. Church of 800. Two services. Honorarium. Parsonage and church air-conditioned.

Henry H. Lawson, 515 S. Montreal, Dallas 8, Texas.

Toronto. United Church of Canada.

Will exchange pulpit and manse any four consecutive weeks of July and August. Church of 1100 members, new 8-room manse pleasantly situated in northern suburb close to main highways. Family of five, two girls 17 and 10, and boy 15. Convenient swimming preferred. Distance no obstacle. Honorarium.

Wm. E. Wilson, 286 Burnett Ave., Willowdale, Ontario, Canada.



WHITE AND BLACK CHURCHES

(continued from page 47)

for apartheid, are members of this church. Its total constituency is 133,485 members.

There are currently seven member churches belonging to the World Council in the Union of South Africa. These include Anglican, Presbyterian, Congregationalist, Methodist, and Dutch Reformed. The other two Dutch Reformed Churches are those of the Cape Province and of Transvaal.

The Moravian Church includes both white and non-white members. It has 10,500 adult members in 24 congregations, mostly in the Southwest Cape Province. An outgrowth of missionary pioneering of Moravians in the 18th century, it became independent in June, 1960. It has a small theological seminary and 26 ordained ministers, all but six of them non-white.

Founded by German missionary George Schmidt in 1737, the church today supports its own missionary work in Tanganyika and other parts of South Africa.

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Circle No. 6611 on coupon.

MULTI-CLEAN SPRAY-BUFF ATTACHMENT



A new "Spray-Buff" floor machine attachment, which makes it easy to patch or restore floor finishes during routine buffing operations, has been introduced by Multi-Clean Products, Inc.

If you wish to have more information on new products described on this page, please circle the corresponding number found on the coupon on page 53. Don't forget to fill out the space for your name, address, and church.

The attachment consists of a polished metal container which mounts on the machine handle, with a clear plastic hose leading to a spray nozzle which attaches to the base casting. The container is equipped with a lever and discharge valve which permits the operator to spray a wax-water or resinous-water solution on selected floor areas which require special attention during the buffing operation. During the buffing operation, the machine should be equipped with a steel wool or synthetic disc.

Two adjustable screw clamps permit attachment of the container to the handle of any make of floor machine. The spray nozzle is attached to the base casting by means of a rubber suction cup. Price of the Spray-Buff Attachment is \$16.50.

Circle No. 6612 on coupon.

BRUSH TYPE TROWEL



A new "brush type" trowel for cleaning of very rough surfaces, which is attachable to the Wall-O-Matic air pressure type Wall Cleaning machine, has been announced by Central States Maintenance, Inc.

The new trowel makes possible quicker, more thorough cleaning of such rough surfaces as painted cinder blocks, concrete blocks, bricks, sandfloat plaster, thrown plaster, pre-cast cement slabs and all other type masonry walls and

ceilings. It features a strong, durable bristle which gets into the smallest crevices of rough and uneven surfaces. A convenient thumb control valve on the trowel emits a cleaning solution "fog spray". A light scrubbing action of the trowel completes the efficient cleaning action.

Circle No. 6613 on coupon.

MONAURAL TAPE RECORDER



Rheem Califone Corporation are showing this new, low cost Comet 70-T tape recorder. Housed in a portable carrying case with metal corners, this unit has 2 speed tape deck, 6 watt peak output amplifier with a frequency response of $\pm 2\text{db}$, 50-15,000 cycles per second. Case can be closed with 7 inch reels in position. Microphone stored in lid. Price \$199.50.

Circle No. 6614 on coupon.

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A free Tornado handbook describes 79 times and money saving cures for "Housekeeping Headaches". Enables custodian to rate efficiency of present cleaning methods. Suggests new ideas, improved ways to do dozens of tedious jobs. For your free copy of "One Machine, 79 Cost Cutting Uses", use the free inquiry coupon.

Circle No. 6615 on coupon.

CARPET SHAMPOO MACHINE



A new rug and carpet shampoo machine that readily converts into a floor scrubbing-polishing-buffing machine and designed especially for the maintenance trade has been introduced by Clarke Floor Machine Company.

The floating nylon brush self-adjusts on its caster base to provide exactly the right pressure for gentle, thorough and safe shampooing action without excessive wear on any type of carpet or rug.

The machine has a fingertip solution metering control to avoid excessive moisture on carpet or rug. It is equipped with a 1 3/4 gallon solution tank and has a fully adjustable handle which provides new convenience in selecting the desired height. The handle locks in any position on a 90° arc, including vertical position for easy storage and carrying. The machine weighs only 45 lbs. Identified as the Clarke Model FM-13R Shampoo Machine, the new unit is built with a cast aluminum housing with polished finish. Power is supplied by a 1/3 hp, continuous duty motor with lifetime lubricated ball bearings and high starting torque operating at rated brush speed on any 15 amp. circuit.

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Church Management; June 1961

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**CHURCH
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The Minister's
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ACTS OF WORSHIP, by W. B. J. Martin. Abingdon Press. 192 pp. \$2.50.

This British Congregational minister-author (now visiting lecturer in homiletics at Perkins School of Theology) believes that the Sunday morning worship hour is, "or could be, the most important hour of the week." It is with this in mind that he has prepared the resource materials that make up this volume. Included are Calls to Worship and Prayers of Invocation, Affirmations

of Faith, Meditations on Scripture, Pastoral Prayers Based on the Words of Jesus, Litanies, and Offertory Prayers.

It will be observed that they are based on the Bible and many of them are directed to a specific theme. It is the author's hope that these resources will help strengthen the corporate experience of those using them in the community of worship." In some of the Affirmations of Faith and in the Meditations, provision is made to involve the "gathered congregation" in appropriate

responses thus going beyond the mere giving of intellectual assent to creedal statements and relating the worshippers to the truth that has been declared.

S.L.

FROM PATRIARCH TO PROPHET, by Allen G. Wehrli. Christian Education Press, 213 pages. \$3.00.

The Professor of Old Testament at Eden Theological Seminary, Webster Groves, Missouri, assumes that the historical data and traditions concerning the patriarchs and Moses, in the form we have them, were interpreted at the section of the book deals with prophets and sages: Habakkuk, Haggai, the book of Proverbs, and the Book of Daniel.

This book makes this period of the Old Testament live, and anything that will make the Old Testament live today is worth doing.

H.W.H.

Information below may be mailed postage prepaid if you follow instructions as stated on page 53.

FOR MINISTERS AND ARCHITECTS

SEND US INFORMATION ABOUT YOUR BUILDING PROGRAM

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THE REFORMERS TREATMENT OF CHURCH ARCHITECTURE

(continued from page 28)

as in "catholic" rites on man's effort to please God.

No other major Christian rite so stresses the sense of the church as the Body of Christ, as the Reformed communion. The gathering about the table as the new family of Christ speaks unforgettably of the company of the disciples at the beginning of Christian history and the Messianic Banquet at its end, while the passing of Christ's gifts from hand to hand declares that every believer is truly a minister of his fellows. The believer is liberated and reconciled through and into the church while by the gift of reconciliation in Christ the church is continually recreated and renewed. The Reformed communion is thus less individualistic and more corporate than the Roman, Lutheran or Anglican. Also, like the Bible, it is more oriented to God's presence in social relations and less to His communication through things. This last trait is also perceptible in the manifestation of the Reformed outlook in literature and the arts. And thirdly, the Reformed communion is the most objective, stressing most heavily God's actions toward men, rather than man's aspirations toward God. All these emphases are expressed through the ceremonial usage and the architectural arrangements for the Reformed communion.

Church Management: June 1961

Classified for Sale and Exchange

Rate for Advertisements inserted in this Department. Minimum space is one inch with a minimum rate of \$8.00. All ads in excess of the minimum will be billed at corresponding rates. All classified advertising is payable in advance. The publisher reserves the right to decline advertising and refund remittance. No agency commission payable on classified ads.

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Decatur, Illinois

THE PRESBYTERIAN WAY OF LIFE, by John A. Mackay. Prentice-Hall, Inc. 238 pages. \$3.50.

This is the fifth in a series of eight "ways of life" which expound the traditions of the leading Protestant groups, the Roman Catholics, the Jews, and the Christian Scientists. There are few Presbyterians who can equal the qualifications of the author for the responsibility of this interpretation. Dr. John A. Mackay was born and educated in Scotland. He trained for the ministry at Princeton Theological Seminary and studied further in Spain. He served the Y.M.C.A. in South America as a missionary and later became a secretary of the foreign mission work of the United Presbyterian Church, U.S.A. From 1936 to 1959 he served as president of his theological alma mater. For many years he has been actively related to the ecumenical movement. He was a founder and editor of *Theology Today*, and his several books, notably *Christianity on the Frontier*, *God's Order*, and *Preface to Christian Theology*, have made his name well known to those who have not heard him on the pulpit and lecture platform.

After a few pages of prologue which provide autobiographical glimpses of his nourishment in the Presbyterian tradition, Dr. Mackay develops his theme in two parts. First comes the Presbyterian understanding of life: Presbyterianism in the perspective of the years, a theology-minded people, the Presbyterian understanding of God, man and the church. Second comes the Presbyterian pattern of life: church order, Presbyterians at worship, the church and the world, a global family of faith, and Presbyterians and

the church universal. A dozen pages at the end provide a convenient reference. As is true of all Dr. Mackay's writings, this book is characterized by a style of simplicity and crystal clarity. There are a few errata which doubtless will be corrected in future editions. Henry van Dyke was not a layman, but a most distinguished Presbyterian clergyman, writer, and diplomat, serving as moderator of the General Assembly in 1902. The Episcopalians were "rent in twain" at the time of the Civil War, but were re-united soon after its close. Dwight L. Moody was never a Presbyterian, but always a Congregational layman.

This very able interpretation of the Presbyterian tradition should have a large sale not only among the sons and daughters of that tradition but among all interested in the more inclusive Christian way of life.

F.F.

WORD AND SACRAMENT (Luther's Works, Volume 35), edited by E. Theodore Bachmann. Muhlenberg Press. 426 pages. \$5.00.

Among the most exciting of the fifty-six volumes of the new English translation of Luther's works are the four devoted to "Word and Sacrament," of which this is the first. The second (Volume 36) appeared last year; the third and fourth are still to come. E. Theodore Bachman, professor of church history and missions at the Pacific Lutheran Theological Seminary, has translated many of these works and revised others.

This volume may be divided into two parts. The first deals with Luther's early ideas of the sacraments up to 1520; the second,

with his views of the Scriptures, especially emphasizing his distinction between the law and the gospel, and his regard for the authority of God's Word.

Before the climactic year 1520, Luther held to three sacraments, and his "Sacrament of Penance" of 1519 is therefore an important document for an understanding of his early ideas. In his "Holy and Blessed Sacrament of Baptism," also of 1519, he already sets out the three essentials of this sacrament: the sign, the thing signified, and the faith, which he counted the "most necessary part." In his "Blessed Sacrament of the Holy and True Body of Christ, and the Brotherhoods," also of 1519, the young reformer still clings to a position of transubstantiation, even retaining the traditional terminology. A new note here lies in his suggestion that the laity be allowed to receive both kinds. It was not until the following year that he began to teach a less materialistic presence in his "Babylonian Captivity of the Church."

The last 300 pages of the book are given to his evaluation of the Bible, the respective purposes of individual books, the problems related to his life-long interest in translating the Scriptures, and a series of prefaces to the Old and New Testaments and the Apocrypha. For Luther the church is not only required to preach the Word in its purity but also to live by it in the obedience of faith, not in legalistic Roman obedience nor in an enthusiasm of misguided sectarianism, but in the confidence of an informed evangelism that knows the creative power of God through law and gospel.

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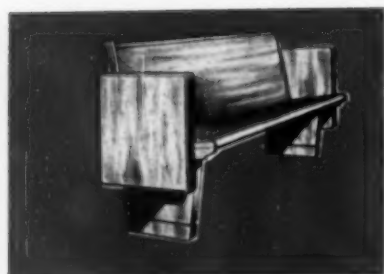
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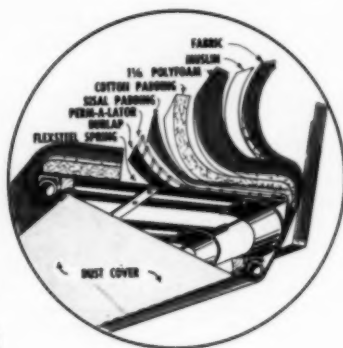
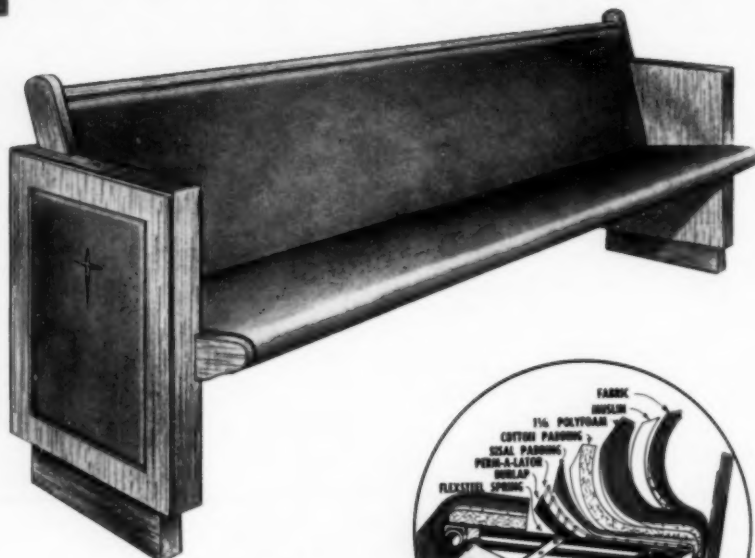
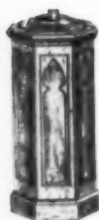
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